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MEMOIR

OF

WILLIAM YATES, D.D.,

OF CALCUTTA.

WITH AN ABRIDGMENT OF HIS

LIFE OF W. H. PEARCE.

25395

BY

JAMES HOBY, D.D.

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TO

WILLIAM BRODIE GURNEY, Esq.

Dear Sir,

In dedicating this biographical Volume to you, the laudatory expressions that used to burden ancient dedications suggest themselves to my mind. Discarding, however, epithets which once crowded an opening page, though they were not always fulsome panegeric, I hope that without offending this sensitive age, I may be allowed to express the high sense I entertain, of the many excellences of your character — the happy influence of your example — and the effective services which, by the grace of God, you have been enabled to render in advancing the kingdom of our Lord Jesus Christ, particularly in connexion with the Baptist Missionary Society. I am sure that in this, I should have been joined by my departed brethren, our mutual friends, Pearce and Yates, both of whom received from you so many kindnesses. Allow me to express, my dear Sir, my prayerful hope, that you may be restored to active life, or that, in appointed retirement, your consolation may abound by Christ, while following our departed brethren, "who through faith and patience inherit the promises."

I remain,

Yours with great respect and affection,

JAMES HOBY.

PREFACE.

THE life of that servant of God, whose biography is here given, would have been as uniform and unvaried as the ordinary incidents of human existence will allow, but for missionary engagements. Even the diversified scenes of a foreign land, and the river voyages far into the interior of Asia, as well as visits to America and France, have not altogether changed its character. He was remarkably a man of one object: "uni, soli et semper," might have been his motto; or, adopting the words of the Apostle, "This one thing I do," he might have applied them to his earliest, unremitted, and latest pursuit. He was a LINGUIST; and his scholarship was consecrated to the service of truth—to the service of *the* truth in the highest, most simple, and sublime sense—by faithfully translating the Word of God. Like some placid river, gliding onwards but to fertilize and bless, he was constantly absorbing new tributaries, deepening and widening, but retaining the same attributes of calm, unruffled flow. At the commencement of his career, when ordained to his work, he used this image to describe his youthful life: "I have been borne along from one place to another, as if by a flowing stream, on which I have met with few incidents which have caused me to mark the advancement I was making, so that I know little more than that I once commenced my course, and that I am where I am." At the very close of his life he also wrote, "My time, you will perceive, is occupied in a manner that furnishes but little detail. If you know how I am employed one week, you will know how I am engaged the whole year." It may seem at variance with this

general observation, that he was more than once engaged in controversies of intensely exciting interest, and that he filled so many important posts of duty; but it will be seen how constantly he reverted to his favourite employment, in the very midst of diversified occupations.—A cataract or a whirlpool may for a moment disturb without altering the general character of a deep and calm current.

In thus claiming the privilege of friendship, to embalm the memory of the dead, the author regrets the entire destruction of all private papers; but has been able to avail himself of an unbroken series of letters, which form a sufficiently complete autobiography. It was at one time his intention to have comprised in this volume short biographical sketches of Messrs. Lawson and Penney, as well as Pearce; but he finally decided on presenting only so much relative to those beloved brethren as could be furnished from the pen of Dr. Yates himself.

These memorials are preserved, not without hope that it will please God to bless their perusal for his own glory, by exciting, sustaining, and regulating that missionary spirit which has so remarkably characterized the last half century.

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THE LIFE

OF

WILLIAM YATES, D.D.

CHAPTER I.

BIRTH—EARLY LIFE—EDUCATION.

At the period when learned infidelity was not only struggling to quench the light of Divine Truth, in the nations of Europe, but was glorying in its achievments, it pleased God to awaken the spirit of Christian Missions. One of the most important results of this revival of pristine piety and zeal, has been the translation of the Holy Scriptures into many languages which had never before been enriched with the sacred volume. The agents employed in this work have been, for the most part, men whose early education and calling rendered it highly improbable that they should accomplish such a result. Ancient seats of learning were startled at the appearance of scholars not originally trained to letters; who, doing homage to the "Father of Lights" for the talents bestowed upon them, proceeded—rather in defiance of human authority, than encouraged and sanctioned thereby—to communicate "the lively oracles of God" to the millions of the East.

Among these, the name of DR. WILLIAM YATES, will be held in honoured remembrance. Born in the year from which the Baptist Missionary Society dates its rise, he became one of its most distinguished labourers in this particular department. The organization of the mission was in October, and the birthday of this devoted servant of God, December 15, 1792.

He was the second son and third child of William and Ann Yates, and was born at Loughborough, in Leicestershire. His elder brother having died in infancy, William was trained to his father's occupation, viz., that of a shoemaker. From this humble craft, many have risen to literary distinction. Dr. Carey, the father of the Mission, presented a memorable instance; but with this difference, that, if William Carey really was notorious for a want of skill in that manual employment, of which however there is doubt, William Yates certainly excelled in it; being not only a good, but a remarkably quick workman. It is said that, on one occasion, he completed, in one week, as many pairs of shoes as there are weeks in a year. He uniformly manifested the same quiet industry which in after life distinguished him in all his pursuits.

His childhood and youth passed with but few incidents—the only striking circumstance related of him is, that when, about seven years of age, he lay for three weeks at the point of death, and while all hope of his recovery was relinquished, he was sustained in existence by water alone. Thus, lives rendered remarkable by extraordinary attainments, or momentous services, in the church of Christ, have in numerous instances been suspended in jeopardy, as if their preservation to

bless an ungrateful world, was scarcely conceded by a long-suffering God, even to the intercessions of parental love.

It was not compatible with the plans of his father, to give William more than a common English education, at the high school of his native town; and only for so short a time, that when he was about eleven years old, it was deemed advisable for him to apply to his secular calling. As a boy, he displayed no particular aptitude for learning, though on some occasions he amused his friends by evincing a determination not to be outdone by his youthful competitors. One of these, who was accustomed to call for him on his way to school, was detected in purposely neglecting the friendly summons, for the sake of gaining some little advantage as to time, that he might keep a-head of his companion in class. This was no sooner ascertained, than it roused the spirit and determination of William, who applied himself so resolutely, in order to be avenged for the artifice, as soon to distance his sly and ungenerous rival.

It can now be but a matter of conjecture, whether any thing short of the grace of God, and the elevating influences of true religion, would have awakened and stimulated those latent powers which afterwards distinguished their learned possessor. One who knew him in his youth, observes that, "his mental history seems to furnish a lively illustration of the power of vital Christianity in quickening the intellect;" and true it is, that religion has wonderfully transformed multitudes, so as to raise them in the scale, not only of moral, but also of intellectual existence. Admirable qualities and affluent attainments have sometimes

seemed to be consequent on the enjoyment of saving grace, and to illustrate, as much as ever miraculous endowments did, the truth of the words, "All these worketh that one and the self-same Spirit, dividing to every man severally as he will." If, however, there were no indications of extraordinary mental power, before the great change of a true conversion to God, that change certainly took place at a very early period. Upon these points he was always reserved and modest; but, when relating his religious experience, he said he remembered having had serious impressions at nine years of age. The sacred truths taught by his pious parents wrought, probably, upon his mind from the time of his dangerous illness; for he had been the subject of some concern about the forgiveness of sin, and everlasting salvation, when the following circumstances took place. — William was accustomed to meet his father on his return from a distant market, to walk home with him. One Saturday evening, as they proceeded through a neighbouring park, the father naturally introduced the topic of religion. In the course of his remarks he inquired, "My lad, canst tell what to do to be saved?" "Yes, father," replied the youth, "Repent of sin and believe in Jesus Christ." "Hast thee done so, my lad?" "No, I have not," was the frank answer; when some suitable remarks were made, and advice given; and he used himself to say, in reference to this period, that he first felt conscious of a saving change, while musing on the words of the Saviour to Thomas, "Be not faithless, but believing." This appeal he then regarded as a warrant to himself, to put his trust in the Lord Jesus Christ as his own Redeemer. It was

not long afterwards, that his eldest sister experienced the powerful and happy influence of religion. On one occasion when leaving her room in a cheerful frame of mind, having felt much pleasure in meditating on the words "With joy shall ye draw water out of the wells of salvation," she accosted her brother by saying, "O William, if you did but feel as I do!" He immediately interrupted her by asking, "How do you know but I do? I have been thinking about Divine things for some time."

These and similar domestic scenes, necessarily led to more free communication; and so well satisfied were his friends of the genuineness of his conversion, that before he was quite fourteen years of age, he was baptized, on a profession of repentance towards God, and faith in the Lord Jesus Christ, and became a member of the General Baptist Church meeting in the Woodgate Chapel, then under the pastoral care of the Rev. Mr. Brand. The Rev. J. Stevenson succeeded Mr. Brand; and from his ministrations the young disciple derived much instruction. He was singularly happy in his efforts to encourage and assist youth in seeking mental improvement. Among other means employed, he delivered a valuable course of lectures to young men, on different branches of Revealed Religion, inviting public discussion upon them; when the observations and inquiries of Mr. Yates furnished evidence of his having directed serious attention to the subjects thus under examination. Six youths of the name of William, formed a class for mutual advantage, of whom William Yates was one, and by no means the least promising of the company.

If it were possible to ascertain the precise circum-

stances which, under God, have decided the noble army of missionaries to enter on their work; what surprising disclosures would call forth the adoration of the saints in blessing Him who turneth the heart of man whithersoever he will! Many such discoveries await the church of God, in the regions of eternal day. It has been related of one, that he was constrained to enter the field by the casual remark of an infidel, with whom in early life he chanced to be reasoning. The youth had placed before the unbeliever a clear and scriptural, but brief view of the gospel scheme of salvation; to which the objector replied, "Why Sir, if I believed as you do, I should feel it to be my duty to go out into all the world, and proclaim such tidings as those!" The remark was not lost, but produced results which at the time were little anticipated. Thus a sermon preached in the ordinary course of ministration, powerfully impressed the subject of this memoir. The preacher's object was to show that God always had raised, and always would raise, suitable agents to promote his cause in the world. William Yates listened with riveted attention. He felt the most intense interest in the inspiring theme, till bathed in tears, he became wholly absorbed in the solemn thought. Similar emotions may, in many, have proved evanescent, and the kindling of holy love and zeal have been quenched by the succeeding influence of the world; but in this case, the word was "a nail fastened in a sure place." The deep impression was cherished by prayer and meditation, and resulted in a determination to devote himself to the public service of God. The exercises of his mind on this subject are described thus in his own words: "I felt a most ardent

desire to do something for the welfare of my fellow creatures, and for the glory of God. Sometimes when I heard others preaching the everlasting gospel, my heart burned within me, and many times, with all the fervency of my mind, did I supplicate the Father of Lights, for those gifts and graces which would enable me to be useful in a ministerial capacity, conceiving it to be the highest post of honour, and the noblest employment that ever engaged the head or heart of man. Nor was He, I hope, who first inspired these desires, unmindful of my petitions."

In social meetings for devotion, the young disciple early took a part; and his reputed talents awakened the curiosity of many, who desired to be admitted to some of the more private meetings of the young men. This naturally led to visits into neighbouring villages, where he was frequently requested to conduct public worship. Some of these youthful exercises are still remembered. In particular, once when at a Tuesday evening lecture, he had been requested to deliver a short discourse, and had chosen Gethsemane for his theme, he spoke with so much pathos, as to draw tears from many eyes. Some of his texts, too, when preaching at Sheepshead, are recollected with affectionate gratitude. "My son, give me thy heart," was one; and another, preached from at the same time, "The Lord is my God, and I will prepare him an habitation." About this period he complains, "Sometimes a spirit of indifference seized my soul; but when opportunities for preaching occurred, I was influenced to embrace them by a consideration of the worth of the soul, of the lost and perishing state of the world, and of the obligation I was under to my great Redeemer."

Simultaneously with this desire, was a very natural solicitude to acquire knowledge; and he was accustomed to spend all his leisure hours in study and composition. The first production of his pen which fell under notice, was strikingly characteristic. It had been observed, that for a long time he had been industriously employed upon some writing, which was kept carefully concealed. His father was curious to know what might be the subject which so constantly occupied the mind of his thoughtful son, and could not resist an opportunity which offered. Accordingly, having drawn out the manuscript from its place of secrecy, he forthwith sat down to read it, and spent several hours in the perusal. He found that it contained some very striking views of the value of time, and of the importance of improving it, together with a few judicious rules for conduct. On mentioning that he had seen and read the essay, William quietly remarked that it was intended entirely for his own use, and to lay down some rules for his guidance in after life. To this his father replied, "Well, lad, should'st thee act up to those rules, thee'lt be a learned man by the time thee'rt forty." Franklin, the philosopher, tells us, that the "Rules for the conduct of Life," which he committed to writing when he was a very young man, "had been pretty faithfully adhered to, quite through to old age." So also did the missionary, with equal steadfastness, keep his course, and occasionally, in the intimacy of friendship, he alluded to his "Rules." There was something sufficiently boyish and fanciful in the choice of a motto for this juvenile essay: the words were, "Take this child, and nurse it for me, and I will give thee thy wages." Hence the writer

proceeded to consider time as, in some sense, the offspring of eternity; and to point out that its improvement would be recompensed in the eternity to come. However whimsical such a text or motto for his dissertation may have afterwards appeared to him, there is little doubt but the study, altogether, contributed materially towards the formation of the habit and character which he himself, in his own quiet and unassuming manner, described many years afterwards, in the following reply to the Rev. Mr. Mursell, who, aware of the amount of work he was accustomed to get through, 'once familiarly inquired, "Well, Mr. Yates, what plan do you adopt for the accomplishment of any thing you take in hand?" "I have no particular plan," said he, "but when I have any thing to do, I go and do it: that is all."

Opportunities for preaching to assemblies, which were sometimes large, led him to think, as he himself expressed it, that he ought to use all the means that were calculated to render him useful in so important a work. "I thought it of consequence," he said, "that I should be able to read the Scriptures in the original languages; and this, joined with the mortification I frequently felt, when, in the course of my reading, I met with passages of Latin or Greek which I did not understand, made me resolve, if it was possible, to learn these languages. I therefore began to think of the means by which I might acquire knowledge of this kind."

Notwithstanding his very decided thirst for literature, and special passion for grammatical studies, it was not convenient for him entirely to relinquish secular pursuits; but while the services of so skilful and

industrious a son were in part retained, his friends, with a due regard to his ascertained taste and talents, made arrangements for him to spend four hours a-day, viz., two in the morning and two in the afternoon, at the classical school, then under the superintendence of a very able scholar, the Rev. Mr. Shaw. Mr. Yates always looked back to the masterly instructions which he received from this distinguished teacher, with the most grateful recollections, conscious of having derived from them the highest advantage. So impressed also was the tutor with the talents and capacity of his pupil, and so pleased with his industrious habits and amiable manners, that when about to remove to a distant benefice, he was at considerable pains to point out the course which he advised for the acquisition of Greek. These hints and rules were improved with such diligence, that in an incredibly short time the student could read the Greek Testament with fluency, besides having advanced considerably in his knowledge of Latin. The removal of his tutor was, however, an eventful occurrence, respecting which he says, "I was left to take my own solitary way; and now I knew not what to do, whether to go on with preaching, or to give up both preaching and learning, and attend to secular employment. Some of my friends thought the latter would turn out most to my advantage; others thought it a pity that I should relinquish the ministry altogether; and in this state of mind I remained for half a year. Nevertheless, as the bent of my mind was towards the ministry, I determined to use every means in my power to be engaged in it, and I resolved, that, if I did not succeed, I would consider it as the voice of God that I should devote myself to business."

In this state of mind, on the appointment of a new master, he resolved on pursuing his studies, and continuing to preach as opportunities occurred. But in order to enjoy the privileges of the school, and to resume his literary pursuits, the gentleman who had succeeded to the mastership required the candidate to submit to an examination. An amusing anecdote in reference to this, is narrated of the learned young shoemaker. As the examination proceeded, the master involuntarily exclaimed, "It is of no use, young man, for you to come to me to learn Latin; you know it as well as I do myself." This frank admission was accompanied with friendly advice, to accept of a situation as usher in a school where a handsome salary was given. "You will just suit," said he, "and I will introduce you." This was accordingly done, and the situation was obtained. Before entering upon it, it seems that he called upon the Rev. Robert Hall of Leicester; for he says, "In the midst of my anxiety I went and mentioned my case to Mr. Hall, who cheerfully took it up."

This new appointment was attended with but little satisfaction to the young student, who had not calculated on the labour and anxiety it involved, and which deprived him of all leisure for prosecuting his own studies. In consequence, he became unhappy, and sought to be freed from an employment which was at variance with what was now the dearest object of his life. His thoughts were decidedly turned towards the Christian ministry, and all his pursuits had reference to that momentous work. The following letters will describe the steps subsequently taken to ascertain the will of God and the path of duty.

DEAR PARENTS,—I write to you at this time, no less to inform you of my intention than to make known to you my desire. I can assure you that I intend to do nothing rashly in that which has troubled you and agitated myself. It is true, that being now in the bloom of youth, I have an anxious desire to make progress in literary pursuits; and, of course, should be glad to embrace any thing that would tend to accomplish this design. The disadvantages under which a young person, desirous of improvement, must labour, without an instructor, are too obvious to need enumeration; and it takes a considerable time to be thoroughly acquainted with the liberal sciences. These considerations, added together, make me anxious to acquire knowledge while young: but think not that I shall sacrifice every thing on this altar; for though it is my principal desire, yet I intend to engage no further in it than is consistent with my duty, and the glory of my God. If in this I have erred, pardon the frailty of youth; and still permit me to urge my humble request; and still let me hope you will, if possible, further my views.

The interview I had with Mr. Hall upon this subject, though short, was somewhat gratifying. He is liberal in his sentiments, generous in his disposition, and desirous of promoting the cause of Christ in general. He told me, that if Mr. Stevenson, the church, or both of them, would give a fair and satisfactory statement of my case, he would recommend me to the academy. Therefore, if Mr. Stevenson will write to him upon the subject, I shall feel myself much obliged by such a kindness. I now leave the subject with you, praying that God may direct you in it, and hope to hear, in a short time, something from you.

I remain,
Your affectionate son,
WM. YATES.

Perceiving that the mind of his son was thus intent on a course of study, with a view to the Christian ministry, his father wrote a cautious letter, the purport of which is obvious from the reply, which was as follows.

"You cannot do more to gratify me than place me in a situation where I can make progress in religion, and also in literary pursuits. I find it exceedingly difficult so far to prevail upon myself as to comply with your request, in sending the key, in order that Mr. Hall may peruse my poor performances: there are so many imperfections in them that I almost blush at the idea. Nothing could prevail on me to gratify you in this but the confidence I have in the candour of Mr. Hall. * *

I hope you will endeavour if possible, to get things in such a train as that I may go to Bristol after Midsummer. I now leave myself and all my concerns in the hands of the Lord Jesus Christ, and to you as the instruments in promoting his cause."

To arrive at a yet more complete knowledge of the state of his mind, his father paid a visit to Quorn, and then finally arranged all that was necessary for his removal, the principal of the seminary having kindly released him from his engagement.

During this brief residence from home as a teacher, Mr. Yates was introduced to the family of the late Thomas Swinburne, Esq., then residing at Mill Hill House, near Derby; and in that hospitable mansion, as well as elsewhere, he formed the acquaintance of several young men, who were students at Bristol. He was always a welcome guest at Mill Hill, and cherished through life, a very vivid and most delightful recollection of the christian courtesies there received. The members of that family also felt the highest regard for their amiable guest, but were often amused with the zest and relish with which he constantly introduced grammatical disquisitions. Mr. Leslie mentions, in his funeral sermon for Dr. Yates, a remark made to himself, many years ago, by one, whom he justly styles

"a truly christian and intelligent lady." He says, (page 7) "I remember her once describing him to me, as a singular youth whom they were accustomed to observe to sit in the gallery of the Baptist Chapel in Agard Street, Derby, and to take notes of all the sermons. Thus attracting attention, he was frequently invited to the house, when she and other members of the family were greatly amused with his perpetual talk about grammar, a subject with which his own mind seemed to be so full, that he in his simplicity, appeared to imagine that they, too, must be equally interested in nouns and verbs with himself."

He was frequently engaged in preaching, and was much esteemed for his judicious and solid mode of treating sacred subjects. His style was then chaste and simple, highly grammatical and correct, but very little adorned with rhetorical embellishment. He was early induced to study theological accuracy, from having been compelled, by existing circumstances, carefully to analyze the peculiarities of expression, adopted by some who verge toward the Arian scheme of doctrine, and afterwards to study as accurately the gradations in Calvinistic theology, from the points of controversy with Arminianism, through all the niceties which have been designated Baxterian. By degrees, however, he acquired distaste for these subtle disquisitions, and while resting in the substantial verities of what is usually designated the orthodox and Calvinistic faith, his reading was chiefly directed to works calculated to nourish a spirit of devotion, or to stimulate to a life of holy and active service. On his return home, he sought another interview with Mr. Hall. That great and good man was always accessible to young ministers

whose motives were so transparent, and who were so entirely free from all affectation and self conceit. His simplicity and modesty secured him a hearty welcome; and, with all the kindness of a friend and a father, Mr. Hall invited him to a ministers' meeting at Arnsby, where the requisite measures were taken, which resulted in his admission to Bristol College. At this meeting some conversation arose upon points of doctrine, at that time earnestly discussed. The candidate for admission to Bristol had not carried into effect a desire which he had some time previously expressed, viz. to be received as a member of the church at Harvey Lane, Leicester, but still remained in connexion with the General Baptists. This led to an inquiry from Mr. Fuller, as to his views about Calvinism; when the young man simply replied, "I believe, Sir, that by grace we are saved, through faith, and *that* is not of ourselves — even faith is the gift of God." With this answer, and some further conversation to which it led, the great theologian was much pleased; and concurred in the opinion that application should be made for his admission to Bristol; which was accordingly done by Mr. Hall himself. Thus, pursuant to his own earnest desires, Mr. Yates entered college at the commencement after Michaelmas, 1812.

It is a melancholy satisfaction to the author, to mention among those whom he then met for the first time at Bristol, not only the name of his learned friend, but those of the missionary brethren Carey, Rowe, and Trout, of whom the Rev. Eustace Carey alone survives; and he may be said to have struggled many times with death, before he relinquished the field abroad, to serve the same great cause by his valuable

and effective labours at home. The others have all entered into their rest, and received the promised crown.

Shortly after the opening of the session, Mr. Hall communicated the following grateful intelligence to Mr. Yates's father. He accosted him in a facetious and pleasant manner, by saying, "I have great news to tell you, Sir;" and then added, "Your son, Sir, will be a great scholar, and a good preacher, and he is a holy young man." "That," replied the delighted father, "is great and good news indeed." At this period the "freshman" at college was of course considered as a student of great capabilities, rather than of actual attainments; and the opinion as to scholarship, was moreover, formed from a very imperfect acquaintance with his habits: a small fragment only of his time being allotted to preparation for the class-room, though in his case it was abundantly sufficient; while many hours of the night, as well as of the day, were expended in laborious studies, not known to the tutors. He was, with respect to by far the largest part of his acquirements, as emphatically self-taught at Bristol, when retired from all worldly employments, as when at Loughborough, he was sedulously enriching his own mind with stores of learning, while diligent in the manufacture of shoes. Still he was far from undervaluing the advantages of the college, and instead of disparaging remarks, we find a long and minute detail of studies and engagements which would not be uninteresting. It is in a letter to his father dated

Bristol, October 12, 1812.

My Dear Father.—From the perusal of your letter, I am convinced how much your happiness depends upon mine; which

makes me glad to inform you, that I am so well satisfied in my present situation, that I do not look forward to any period of my life, in which I expect to be more happy than I am now. I have every thing necessary for the health of the body and the improvement of the mind.

Just opposite to us is a hill, at the top of which we can see almost over all the city; besides which, we are surrounded with scenery so picturesque and beautiful, that it is enough to make even melancholy itself lift its drooping head, and smile. But these I reckon among the least of my advantages. I had not room in my last to give you a particular account of my tutors and studies. [Then follow details of each day's engagements and proceedings].

Amidst these studies, think not that I forget your kind advice, to read my Bible. All the time I have between six and nine in the morning, I devote to reading the Scriptures, with one chapter a day of the Greek Testament. I make a rule of reading one hundred pages in English every day. The French language I study by the assistance of a friend. I have been spending all my spare time in writing a Greek vocabulary: this has cost me much labour. The reason why I undertook this work is, because there has not been one published yet, that I like. I therefore determined, if I could, to make one to my own mind. I hope the expense bestowed on me here, will not be in vain. I am in want of nothing that can facilitate my progress in the paths of literature.

You know now, what employs my time for six days, but you wish, likewise, to know how I am employed on the seventh. Hitherto, I have preached three Sundays out of four. * *

I am in want of nothing except it be gratitude and devotion.

Your affectionate Son,

WILLIAM YATES.

"Exegi monumentum ære perennius," was a line in Horace, which Mr. Yates was accustomed at this time to quote, with a significance of manner, which

often suggested the existence of some conscious power, and the formation of some latent purpose. Perhaps, though the avowal was modestly repressed, he felt a sort of instinctive and glowing assurance that he might one day arrive at literary distinction. By far the greater number of the four-and-twenty hours he spent in the study of his friend, meeting often at early dawn, and not separating till night was far advanced. Even then, *he* remained the sole tenant of the room, being capable of sustaining an amount of continuous labour truly surprising, and pursuing every study with indomitable perseverance.

CHAPTER II.

ENGAGEMENT AS A MISSIONARY.

It was not with a view to missionary work that Mr. Yates indulged his thirst for the acquisition of languages; as, on his entering at Bristol College, he had no idea of going abroad. His most intimate friend, on the contrary, had originally thought more of foreign service, than of the ministry of the gospel at home. Hence arose many confidential communings, which eventually resulted in a mutual agreement to become fellow-labourers in some distant pagan land. But other circumstances contributed to bring about this decision, illustrative of the methods by which the Lord of the harvest "sends forth labourers into his harvest."

Unprecedented success had recently crowned the labours of missionaries in the East, so that the review of operations in the preface of Vol. V. of the "Periodical Accounts," states, that during the three previous years there had been far greater progress than in any preceding period of the same extent. Not only did the numerous conversions, and the formation of new churches, fill the hearts of brethren abroad and at home, with gratitude and hope, but the work of translations, also, assumed a more imposing character

than ever, and often engrossed the attention of Mr. Yates, as a most important feature in the mission. Again, just on his leaving Loughborough for Bristol, the tidings of the fire at Serampore arrived: that disastrous occurrence happened on the 11th March, 1812, and destroyed property to the amount of ten thousand pounds value. Never was a calamity more manifestly converted into a blessing, and that by the signal and almost unprecedented display of Christian benevolence. One of the first instances of this, was given by the Association of General Baptists, which happened then to be in session at Loughborough. They at once passed a resolution expressive of deep sympathy, and recommended a public collection throughout their churches. Corresponding efforts were made in all parts of the kingdom, during the memorable fifty days, within which the entire sum required was collected. The constant announcement of results to Dr. Ryland, and by him to his students, kept alive an extraordinary interest in missionary affairs.

Immediately upon this, followed the excitement in reference to the renewal of the charter of the East India Company. This event, upon one point, attracted no small share of public attention. In April, 1813, Lord Castlereagh proposed a Government measure for a religious establishment in India, without providing any guarantee or protection for Dissenters, or persons not connected with his ecclesiastical staff of a bishop and three archdeacons. The Oxford petition for a church establishment, which originated with Dr. C. Buchanan, contained the clause—

"That your petitioners are fully persuaded that nothing short of an establishment according to the order of the Church of

England, adequate to the spiritual necessities of the Christian population, both European and native, *together with a free toleration,* can place the religious interests of British subjects in India upon the best and most firm foundation."

But whatever liberalizing influence the words "together with a free toleration," and subsequent phrases of similar import, may have had, it was deemed imperative to make the most strenuous efforts on behalf of missions in general, and for the security and extension of religious liberty in India. In common with other places, Bristol sent its petition to parliament, and together with the College inmates, Mr. Yates participated in a solicitude about the results.

At the same time, Mr. W. H. Pearce offered his services to the mission as a printer at Serampore. Mr. Ward had written to him some months previously, thinking of the son of the late Samuel Pearce of Birmingham, as a most desirable coadjutor and successor. Mr. Pearce weighed the proposal with caution, and finally resolved on replying to Mr. Ward, whose letter he described as a "well understood call," which he was ready to obey. No sooner was this known to Dr. Ryland, than with characteristic promptitude and emotion, he communicated the information to the students under his care. Although it was not this circumstance which first led Mr. Yates to a consideration of the subject, it certainly hastened the maturing and announcement of his own intention. Thus early, and when personally unknown to each other, did events conspire to bring together these devoted servants of God, William Yates and William Pearce, who were destined, one day, to become "companions in tribulation, and in the kingdom and patience of Jesus Christ."

A small society of missionary students was now formed, and many an hour of sweet and sacred fellowship was spent in their respective studies, in conference and in prayer, which served to fan the flame of love, and to confirm the purpose of self-consecration. Among topics of discussion at these meetings, were, the relative claims of home, and of heathen countries, upon those servants of Christ, who proposed to act upon the commission, "Go ye into all the world, and preach the gospel to every creature." Many profess to find in these words a cogent authority for entering upon the work of the christian ministry; but, upon what principle the intention to labour at home, as pastors and teachers, should be almost universally cherished, it is difficult to say. At Bristol, there was a growing tendency to weigh the claims of a perishing world, in connexion with those of home. With more or less intensity of compassion, the cry of six hundred millions of heathens was listened to. In the minds of not a few, an opinion was formed, the reverse of that which had obtained previously. It had always been assumed that a preacher should enter upon his work in his native land, except some strong, irrepressible desire impelled him to preach the gospel to the heathen; but this sentiment yielded to a conviction, in some minds at least, that, on the contrary, it was rather incumbent to be well satisfied that Divine providence hedged up a man's way as to missionary work, before he ought to content himself with an ordinary opening at home.

To some, it may seem as if the subject of this memoir felt too little of that vehement passion and unconquerable determination, in reference both to

ministerial and missionary work, which has often been represented as essential to constitute a call from God. The language expressive of prophetic inspiration, "His word was in mine heart as a burning fire, shut up in my bones;" or that referring to apostolic commission, "Necessity is laid upon me, yea, woe is unto me, if I preach not the gospel," may be scarcely too strong to denote the intensity of desire, with which some have been actuated; but, if every one, not conscious of, or hesitating to assert equal fervour, however pious and sincere, were to be discouraged from entering upon the work, or dismissed from it as an intruder, it is questionable whether the church of Christ would obtain thereby a more efficient ministry. One thing is clearly indispensable—the inclination to preach the word, must in all cases be that of a sincere and sanctified heart, deeply concerned for the honour of the Saviour, and affectionately solicitous to rescue the souls of men from everlasting perdition; but, such is the constitution of many minds—such their timidity and modesty, it is often extremely difficult to decide what amount of holy impassioned ardour is requisite to constitute a call to preach the gospel. Mr. Yates came to the consideration of missionary work with the same calm equanimity with which he originally thought of becoming a minister, and evinced the same prudent solicitude to obtain the judgment of the wise and the good, whereby he might be assisted in forming his own decision. Having formerly enjoyed the paternal counsels of Mr. Hall, he naturally thought of consulting him again. Accordingly about September, 1813, he addressed to him the following letter—

Dear Sir,—I now write to you on a subject that has for some time deeply affected my mind; and if ever I have thought upon any thing with seriousness, and if I have ever prayed for any thing with fervour, it is, that I may be directed aright in this affair. The subject is,—the engaging of myself as a missionary. The recollection of your past kindness constrains me now to lay this matter before you, and to declare to you respecting it, all the feelings of my mind, being persuaded that you will, according to the best of your judgment, give me your advice upon it. When I consider the miserable state of the heathen, and the commandment of Jesus Christ to go into all the world and preach the gospel, I feel as if I could not be satisfied to remain in my native land. When I consider, too, the number of ministers at home, the paucity of those abroad, and recollect that the religion of Jesus Christ must become universal, I am ready to say, Here I am, Lord, send me, if I can be of any use in fulfilling the purposes of thy will. When I consider, also, my natural talents, I think I may be of some use in this work. All men have some talents. I wish not to think of mine more highly than I ought to think, but to think soberly; and I desire to devote them all to Him who has loved me and bought me with his blood. The only thing I want to know, is, where I may be most useful. I think, if I have a capacity for any thing, it is for the learning of language: this I can study with unwearied diligence and delight; and I know that this is one of essential importance in the qualifications of a missionary. But I am also conscious that this is far from all that is wanting. An inextinguishable thirst for the welfare of immortal souls is absolutely necessary. Of this I do not possess so great a share as I could wish; and when I look around me on men who are exerting all the powers of their souls for the acquisition of unsatisfactory gain, I feel completely ashamed that I should have no more zeal for my Lord and Saviour. These are the feelings which make me willing to meet any dangers, to endure any toils, so that I may contribute in the least to the propagation of christianity. But I wish not to be guided by my own opinion and feelings; and therefore I venture to ask you,

whether you think I shall be in the path of duty if I act under their influence.

If this part of the subject be determined on, then there is another question of importance which arises out of it: When is the time that I should give myself up to this work,—now, or at some future period? The reason why I ask this is, that I understand the gentlemen of the Bristol Education Fund intend to send me, after this year, to one of the universities in Scotland. Mr. —— mentioned my case to them at the anniversary meeting, and I have been informed that they are satisfied with it. But though this is so, the tutors have not as yet said any thing to me on the subject; and from what I hear, they do not wish me to know any thing of their designs. I can conjecture, though I cannot positively determine, the cause of this. But besides this, I am yet young. I have not yet reached twenty-one. This, in some respects, would be an advantage to me, inasmuch as I should more easily be inured to another climate, and could more readily acquire another language. But, in other respects, it would be a disadvantage, inasmuch as I am very inexperienced, and know very little of the world,—with several other things which will readily suggest themselves to your own mind. But if we never undertake any thing till all difficulties be removed, we shall do nothing in the cause of Christ. If, therefore, with these ideas, you think that it is my duty to enter upon the work, I wish you to give me your advice, whether I should mention my desires to Dr. Ryland, and offer myself to the Missionary Society now, or whether I should wait the event of going to Scotland. An answer, as soon as convenient, will very much oblige your ever grateful,

WM. YATES.

A few days after writing this letter, he felt it to be an imperative duty to break the matter to his parents. Being apprehensive of opposition, he showed some tact, as well as delicacy, in preparing their minds for the trial. The first announcement of his intention was a brief sentence at the close of a letter dated

Bristol, October 3d, 1813. After stating that for many days he had intended writing, and assigning, among other reasons for delay, numerous engagements in preaching the word of truth, he proceeds—

This rather interrupts my studies, but I think it has a tendency both to improve the health of my body and the spirituality of my mind. I have enjoyed some very pleasant seasons, and have been heard with considerable attention, and I am not without hope, that I have, in some degree, been useful.

Oh, for a stronger body and a more active mind, that I might labour with greater success in so glorious a cause! I feel a determination by the assistance of Divine grace, to spend and be spent for Christ, wherever he may call me. I am getting on in my studies as fast as I can, and feel a decided attachment to the study of languages. I have just been making a collection of all the roots in the Hebrew and Chaldee languages, and I have almost finished it. I am now reading the Bible in Arabic. The language has a formidable appearance to a beginner, but no sooner is it entered upon, than these difficulties vanish. Books, as in most foreign languages, are very dear. But I am not in want of any thing. I have some thoughts about becoming a missionary. I hope that you will pray for me, that I may be directed aright in this matter. I have written to Mr. Hall upon it. I have not yet received an answer from him. I am very anxious to hear from him, and I wish you would let him know it as soon as you can.

Mr. Hall's reply arrived shortly afterwards: it was dated,

Leicester, October, 9th, 1813.

Dear Sir,—I should sooner have replied to your letter, but was previously desirous of consulting with Mr. Fuller, and some other friends respecting it, whom I expected shortly to see at Northampton. Whether I have acted rightly in making known to them your wishes at this stage of the business, I know not;

but I did it with the best intention. Conceiving from your letter, that your mind was pretty fully made up with respect to the object you propose, if you meet with suitable encouragement, and that it was desirable you should go early, as, if I am not mistaken, it is your wish to do, I thought the step I took would expedite the business. If you continue in the same mind, I would advise you to write to Mr. Fuller, stating your views and feelings, and from him, I am persuaded, you will receive the most judicious advice. From what you have stated, as well as from what I know of you from other quarters, I have no doubt your qualifications are of a nature peculiarly to fit you for the work of a missionary; and that, in purposing to devote yourself to that work, you are following the leadings of Providence. The talent of acquiring language with facility is of the first importance in a missionary to the East; and I cannot but hope that God, by endowing you with that talent in so considerable a degree, is preparing you to be a worthy successor of Drs. Carey and Marshman. I consider it as another extraordinary instance of the superintendence of Providence over the Baptist Mission, that it has been enabled to acquire, contrary to all human expectation, a literary character, which has been of essential service in softening opposition, and conciliating the esteem of those in power. It is extremely desirable it should still preserve that character; and I may say, without suspicion of flattery, no person can be thought of as a missionary, who is more likely to contribute to this end than yourself. You will not suppose, however, that I mean to insinuate that a literary character is the principal requisite for the undertaking you meditate. Far from it. A soul embued with the spirit of the gospel, a heart impressed with love to the Redeemer, and love to souls, is of incomparably higher consequence: these I believe, from all I have heard of you, you possess; and with these, the talent of acquiring knowledge in general, and language in particular, may be of important service. You will doubtless spread the whole matter before the Lord, and seek illumination and wisdom from the Fountain of wisdom. For my own part, I sincerely rejoice, that the Lord has put such a desire into your

heart. And I cannot but hope, it is a preparative for great usefulness in that most important scene of labour that is connected with the promulgation of christianity in a foreign land. It will be proper for you, when your resolution is final, to communicate it to your venerable father. That the Lord may direct and bless you in all your ways, is the earnest prayer of

Yours affectionately,

ROBERT HALL.

A letter so replete with heavenly wisdom, and evincing such apostolic simplicity and piety, exerted a most hallowed influence. What has been designated its "almost prophetic discernment," produced no feelings of vanity and no tincture of romantic excitement. That the young student had not made a false estimate of his own capabilities as a linguist, it was of course gratifying to him to learn, was the opinion of so competent a judge; but he felt far more affected by the devout counselling of the man of God, than elevated by the commendations of the orator and scholar. A calm and holy gratitude, was briefly expressed at the time, and in every thing he proceeded like a man who contemplated what became the great object of his future life, as a sublime but attainable reality. With a promptitude required by his sense of filial duty, he immediately wrote home.

Bristol, October 12, 1813.

DEAR FATHER AND MOTHER,—

THE importance of the subject upon which I am now going to write, and the weight with which it lies upon my mind, would let me have no peace, till I have communicated it to you: this must account for my writing to you again so soon. I intimated to you in my last, that I have some thoughts of going abroad, as a missionary. I told you that I had written to Mr. Hall, upon the subject. Since then I have received his

answer, and he gives me every possible encouragenent in the undertaking; and assures me, that in it, he believes I shall be following the leadings of Providence, and hopes I shall be a worthy successor of Drs. Carey and Marshman. Though I confess I have very little hope of *this;* yet I do feel a sincere desire, to devote myself to the work; and I feel transported with the idea of one day being able to translate the Scriptures into different languages; and thus disseminating the seeds of immortal truth! He advises me, when I have fully made up my mind upon the subject, to write to Mr. Fuller; but I thought, before I proceeded any further, I would write to you, to know your thoughts upon the subject; lest you should think I was acting precipitately. Respecting this subject, I feel infinitely more on your account, than on my own; for I am willing to endure any trials, in order to honour so great and noble a cause, as that in which I wish to be engaged. The gentlemen of the Bristol Fund have agreed to send me to one of the Universities in Scotland, after this year; but, if I fully make up my mind to go abroad, I shall decline going there; for, if I go abroad, it is not improbable but that I shall go next spring. Your feelings will perhaps revolt, at parting with me so soon; yet, if you acknowledge the propriety of my going at all, I am persuaded that you will acknowledge the propriety of my going as soon I can, especially if you consider all the arguments that may be brought forward in its favour. I hope you will therefore say on this, as you said on a former occasion: "I cannot tell what will be for the best, therefore I must leave you on the wings of time, and on the waves of Providence, and in the hands, and to the care of Jesus Christ, ever praying that you may be humble, faithful, and useful."

I wish you to write and let me know what ideas you have upon the subject, before I proceed any further. I shall expect, at the farthest, to hear from you in two or three days.

I remain your affectionate Son,

W. YATES.

These revered and beloved relatives did not cheer-

fully and readily acquiesce in this proposal. On the contrary, with pious and prudent caution, as well as with tender affection, they urged many expostulations. All would fain have detained him in his native land. How he answered their suggestions, may be gathered from his letter.

Bristol, November 9th, 1813.

DEAR PARENTS,—I am extremely sorry to have been the cause of exciting sensations so uneasy, as those you seem to have experienced on the perusal of my last. It grieves me to the heart, when I reflect that I am acting in opposition to the minds of those whom I love, and by whom I am beloved; but I think that my health, my duty, my happiness, imperiously call upon me to take the step upon which I have now for some time been meditating. The disease I have in my head, (polypus in the nostrils,) renders this climate very unsuitable to my health. In the summer time, I live; but for the greater part of the winter, I frequently think I am more than half dead. But my duty, as well as my health, is connected with this subject. Nothing less than this, could prevail upon me to think of such an undertaking. I do not act in this matter altogether from my own opinion; but I have consulted others; and every one with whom I have conversed, thinks that Providence has designed me for this very work. What then shall I do? Gladly would I stay at home and gratify my friends; but, if the Divine Being has designed me for another situation, can I resist his will? Woe is unto me, if I should do so. The gospel of Jesus Christ must spread, and I believe that the whole world will submit to the Divine authority. Oh, had you the ideas of some good men on this subject, you would heartily rejoice that God had raised me up, to be employed in so noble a cause! Jesus Christ says to me, "Go ye into all the world, and preach my gospel." Now the plain question is, Shall I, or shall I not, obey his commandments? You, I am persuaded, know that the path of duty is the path of safety; and that out of this, we have no reason to expect

the Divine blessing. My duty, I must confess, appears to me very plain, and if I neglect it, what peace of mind can I expect? Am I not, then, called upon to deny myself, to take up my cross, and to follow the Lamb? and does he not promise to reward me for all my privations and sufferings in his cause? Shall I, then, be inferior to the servants of Satan, in such a cause as this? Oh, for Divine assistance, to enable both you and me to discharge our duty, and live "as seeing him who is invisible!" And then, though we are separated on earth, yet we shall meet at last in the bosom of our God, where parting shall be no more. If you seriously consider the subject in this light, I am persuaded that you will submit me, as I submit myself, to the Disposer of all events, resting assured, that while I am guided by his counsels, and supported by his power, I must be safe, whether in England, or in India. If I should stay in England, I should probably be so situated as not to see your face many times in the flesh; and as our time on earth is short, it is necessary for us to do what we can in the cause of Christ. I am sorry that I troubled you in my last, with the idea of my being likely to go so soon; since from mature consideration, I think it probable that I shall not. I intend to come home at Christmas, and then I will talk to you more upon the subject. If I go to India, my dear friend H. has made up his mind to go with me, which adds much to my felicity in the undertaking, though obstacles in his way seem almost insuperable; but we must do all things through Christ strengthening us.

I remain &c.,

W. YATES.

While this correspondence was carried on, his own decision seemed to have been irrevocably formed. In the same spirit in which he requested an answer from his parents, "in two or three days at furthest," he proceeded to the selection of a field wherein to labour. Here there was certainly a degree of romance and chivalry, as well as christian zeal and magnanimity.

Abyssinia had occupied his thoughts; and, when calmly surveying the map of the world, that was the country which seemed to him to present special claims on the compassion and love of Christians. It was thought that although the barbarism and degradation there was as awful as that of pagan countries, the existence of a translation of the sacred Scriptures in the Amharic language, and the profession of christianity, however darkened with superstitious errors, entitled them to sympathy, and promised sublime results on the destinies of Africa. No sooner was this opinion formed, than the library was searched for the Amharic Scriptures and grammars, and closer attention given to the study of Arabic. The former of these studies was speedily relinquished, because the managers of the Mission directed the attention of their younger brother to Asia and to Serampore, where it was felt that his talents would be far better applied, than in any attempt to open new ground.

Mr. Yates returned home, at the Christmas vacation, and there renewed the consideration of the subject, in all its bearings. He travelled through Birmingham and Coventry, and in each town was detained to preach, which he did with great acceptance. This visit to his family was necessarily marked with peculiar interest and solemnity. Many were the tender and prayerful consultations within the domestic circle; and, but for high and holy conscientiousness in the concerns of the Redeemer's kingdom, it would have been a season of painful trial. All were now prepared to obey the Master's voice, and to say, "the will of the Lord be done." Abyssinia, however, was much disapproved by all his relatives, and one of the first

measures adopted, to arrive at a satisfactory conclusion, was again to consult Mr. Hall, who advised that the opinions of Mr. Fuller and Mr. Sutcliffe should forthwith be obtained; and Mr. Yates was urged to submit his views to them. While on this journey, he wrote an account of his engagements and interviews, from which a few sentences only are necessary, to keep the narrative unbroken.

Our design with respect to Abyssinia, was known at Leicester, before I arrived, and I believe the plan was generally approved. I feel persuaded, it is our proper sphere of action; but my friends are more opposed to my going thither, than to India. I spent an hour with Mr. Hall, as I passed through Leicester; and he thinks it necessary that we should cultivate the acquaintance of Mr. Fuller and Mr. Sutcliffe, as much as possible, before we go abroad: he has advised me to go and see them. Mr. Yeats told me, that previous to our thinking of Abyssinia, they had agreed to send Carey and myself to India, this next summer. I should consider it one of the greatest blessings of my life, to spend that life with you, in the service of our Great Redeemer. But I am sometimes led to conclude, that I shall be reduced to the painful necessity of going abroad without you; for you know I am resolved upon going, let the consequences be what they may. Whether this arises from the determination of Providence to send me, or from an obstinate self-will in myself, I seem scarcely to know. You are now in possession of all I intended to write: but one word more about Abyssinia; you are conscious of its importance. * * * * * If we do not go, I believe some others will be raised up, to accomplish that promise, "Ethiopia shall stretch out her hands to God." Could we be made instrumental in the accomplishment of so important a prophecy, it would well repay all our labours, toils, and pains. I still hope, notwithstanding the darkness which at present hangs upon the subject. Let us take courage amidst all the difficulties of the way, and remember Him who has said, "As thy

day is, so shall thy strength be." Let us exercise more faith in the Divine promise; let us roll all our cares upon the Lord, remembering that he cares for us; and, especially, let us remember that he cares for his own cause. Nature, and necessity, are in his hand. He can make the darkest prospects clear as the noon-day. Let us cultivate a spirit of true devotion. Let us be ardent and constant in our application at a throne of grace; this will support us, and by these means we shall derive that light and heat, which will at once direct and animate us in our proper course.

WILLIAM YATES.

Mr. Yates was cordially accepted as a missionary student, and in that capacity resumed his studies at Bristol, in 1814. He offered his services to the mission for fourteen years, intending, should his life be spared, till the close of that term, to return; and then to be guided by circumstances, as to the renewal of his labours abroad: but the secretary preferred giving him a written understanding, that he should be free to return at any time, without specifying any given period. It is probable that the parties were much influenced by Mr. Hall's opinion, that a pledge, either expressed or understood, whereby a man binds himself for the remainder of his life, was unreasonable, and at variance with the very genius of the Christian religion.

The precise considerations which swayed the judgment of Mr. Yates, to relinquish the thought of a new mission to the eastern shores of Africa are not now remembered; but there then existed very weighty considerations with the conductors of the mission, why his attention should be directed to Serampore. It was clearly their wish that he should follow the brethren to the East, and there await the indications of Divine

Providence, as to his future destination. Thus the same sovereignty which guided the first ambassadors of Christ, is often strikingly displayed in modern missions. When Europe was visited by the apostolic messengers, it was by a very marked and miraculous interposition of the Holy Ghost, who forbade them from preaching the word in Asia. The apostles then thought of going into Bythinia; "but the Spirit suffered them not." Finally, the vision of the "man of Macedonia, who prayed him, saying, "Come over into Macedonia and help us," led to the immediate determination, "Assuredly gathering, that the Lord had called us, for to preach the gospel unto them." Although not by miraculous, yet by very marvellous interpositions, were European christians led, in their turn, to visit Asia with the glad tidings of that gospel; and it must be ascribed to the same Divine influence, that the first founders of the mission commenced their enterprise in British India, and were finally settled in Serampore. Ever since the Marquis of Wellesley congregated the most learned men of Eastern nations at Calcutta, that neighbourhood presented incomparably the finest field for the labours of a linguist; and there, in succession, missionaries possessed of extraordinary endowments as linguists, have consecrated their energies, and spent their lives.

In the spring of 1814, Mr. Yates passed some time at Weymouth. This excursion was partly on account of health, and partly to preach to a newly formed church and congregation, among whom his labours were greatly blessed. It was here that he hoped to have formed a matrimonial alliance, which, being overruled by medical opinions relative to climate and

constitution, left him no other prospect, but that of departing in solitariness on his high vocation, being the first missionary sent out by the society, unmarried. His friend also having been constrained to relinquish the project, he complained that in his feeble state of health, feelings of melancholy stole over him, as when the psalmist exclaimed, "Lover and friend hast thou put far from me," and says, "My only redress, in these pensive hours, is a throne of grace." Tidings also reached him here, that Captain Kemp had offered a gratuitous passage in his ship the "Earl Moira;" but that much opposition was to be anticipated from the directors of the East India Company to the departure of any more missionaries. Indeed, the government in India had recently made an effort to compel some to return. It was considered a point of great importance to prevent any Englishman from making a home in India, and dangerous to allow any to resort to, and settle in the country, but persons in the service of the company or of the crown: most of all, was it deemed objectionable to permit missionaries to enjoy full liberty to pursue their lofty enterprize.

In India, a sufficiently intelligible course of proceeding had been adopted. The authorities, availing themselves of the fact, that missionaries had arrived *via* America, instead of coming direct from England with the permission of the Court of Directors, had detained the ship which brought them, and the public secretary, in the name of the right honourable the Governor General in council, required information upon the subject. Although permission had been granted for Messrs. Robinson, Johns, and Lawson, to remain in the country until the will of the Directors

should be known, peremptory orders were unexpectedly issued for them to return to England by the fleet then under dispatch. They were also summoned, on the day after these orders were given, before the police magistrate of Calcutta, who required Mr. Lawson to sign, on the spot, an agreement to embark immediately. Having had but a day's notice, and consequently no opportunity to arrange for so sudden a removal of his infant family, and further, having determined on making an application to government upon this subject, Mr. Lawson refused to sign the required agreement; but offered to make a "general declaration to comply with the will of government." Upon this, the magistrate committed him to custody, and, under a guard of sepoys, he was forthwith escorted to prison. It is true, that after a few hours' detention, on application to the public secretary, an order was sent to the police magistrate to release him, and that his signing a promise to obey the orders of government, was afterwards deemed sufficient. He was ultimately exempted from the injunction, on the plea that he was engaged as an artist in reducing Chinese types; but Mr. Johns was compelled to return. These intermeddlings with the rights of British subjects, show the spirit which actuated the authorities in India. "India," said Dr. Carey, "swarms with deists, and deists are, in my opinion, the most intolerant of mankind." However unwarrantable it may be to attach the charge of infidelity to the name of any public officer, on account of acts of magisterial authority, there can exist no doubt but the hostility against missionaries, sprung, in the main, from hatred to the holy doctrines of the cross of Christ. Indeed, Lord Wellesley himself, who de-

signated the rule at home as "the ignominous tyranny of Leadenhall street," asserted, that "atheism reigned at each of the presidencies."

Mr. Yates resumed his studies at the college; and such was the regularity of his habits, and his intense application, it could never have been conjectured that so important a question was pending. This calm tranquillity of decision fitted him, not only for the ordinary routine of duty, but for extraordinary services, shortly afterwards required.

When he left Bristol at the Whitsuntide vacation, it was still uncertain, whether the first opportunity of sailing to India could be embraced, or whether, previously to his departure, he should study at one of the northern universities. The increasing infirmities and threatening illness of the venerable Sutcliffe, of Olney, rendered it necessary that some one should immediately occupy his post, who could discharge his duties, both as a pastor and a tutor. Attention was turned to Mr. Yates, who was in all respects competent; and, notwithstanding the time requisite for matters connected with his anticipated voyage, he readily undertook the office. Of this engagement Mr. Fuller heard, the last time that he saw his dying friend, on his way to London. He thus refers to it, in a letter to Mr. Yates.

London, 56, *Lothbury*, *June 20th*, 1814.

My Dear Brother,—I find by calling last night at Olney, that you mean to be there this week. I have just now seen Captain Kemp, who tells me he means to sail for Bengal in about seven weeks, and will willingly take you out with him. If you had a female to go out with you (a wife) it would be happier; but of this you must judge. We must have your answer, saying yea or nay, as to your going, ere we can apply

for legal permission to the Directors, and no time must be lost. Write me an answer as soon as possible.

Affectionately yours,
A. FULLER.

P.S. I shall be here till Friday morning, June 24th. I should think you had best be at Olney as soon as possible.

In pursuance of this suggestion, Mr. Yates reached Olney on the 25th of June; but before he arrived, the sweet yet dignified countenance of Sutcliffe was fixed in death. He had expressed the sentiment, "I must enter heaven just on the same footing as did the thief upon the cross, and shall be glad to take a seat by his side,"—and his spirit had departed into the same paradise. He had chosen for his funeral sermon the text, "Looking for the mercy of our Lord Jesus Christ, unto eternal life," and had departed in the full triumph of faith, on Wednesday, June 22d, 1814. Every thing proceeded as if the benign spirit of the patriarchal man of God, still hovered over his beloved charge, and imparted the tranquil and sedate attributes for which he had been distinguished, to the comparative stripling, who was to carry on his work.

Mr. Fuller reached Olney on the 28th of June, to attend the funeral, and preach on the occasion. He then apprized Mr. Yates, that arrangements were made for him to accompany Captain Kemp. Announcing this to his parents, he wrote, "I hope, therefore, you will make up your minds, to commit me into the hands of God, for guidance and protection. He is able to support and bless you at home, and to sustain me in the hollow of his hand abroad. Only trust in Him, and he will bring it to pass, for he has engaged to fulfil the desire of them that fear him." His

services at Olney proved, however, so acceptable to the people, that many, shortly afterwards, expressed themselves very warmly in favour of his remaining permanently in that situation. Some expectation of an invitation to that purport, led him to write, "If such a thing should happen, it would have no effect upon me." He admitted, indeed, that his own pleasure and satisfaction in the work there, were great; because, he said, "I know that here I am doing good, and, if I was disposed to stay in England, there certainly is no place at which I should better like to be fixed; but I do not think it is my duty to stay, consequently, I must go." Arrangements were accordingly proceeded with for an ordination service at Leicester, solemnly to set him apart to the work to which he seemed to be so evidently called.

There is nothing more admirable than that calm confidence of a man of faith and prayer, who, judging correctly of conflicting opinions, advances steadily to a given point, without wavering: this was singularly displayed by Mr. Yates, during the correspondence with reference to his designation and departure. Dr. Ryland, in one of his letters to him, inquired, "what steps had been taken to get leave for going out," an inquiry calculated greatly to perplex the missionary, who observed, "that he had naturally taken it for granted, that all proper measures would have been adopted, without interference on his part." Shortly afterwards he found that the entire responsibility of decision was anew to be devolved upon himself; for it appears, that upon the various points narrated, communications had been made to Mr. Hall, who, with some impetuosity of style, had a little ruffled the

secretary's mind, and the consequences, to any one less imperturbably decided than the person most interested, would have been very embarrassing. Mr. Fuller had travelled on to Leeds, and from thence wrote to Mr. Yates, as follows:—

Leeds, July 17th, 1814.

My Dear Brother Yates,—After what was agreed upon at Olney, June 28th, I pursued my object.

At Manchester, I received a letter from Mr. Hall of Leicester, saying that it was his own opinion, and that of Mr. Yeats, of Leicester, "that it is not fit, Mr. Yates, now at Olney, should go at present to India. If he goes now, he must go unmarried, —a circumstance, which, for the justest reasons, the society has been anxious to avoid. He must go *alone*, which is another inconvenience; but, what is of more consequence, he must quit a station of great importance, and leave a church and seminary without a head." He proposes, after this, that you should stop till next spring.

I immediately wrote him for answer, that I should not have proposed your going out so soon, especially single, but for what you said to me at Leicester Association, and its appearing to be your own desire; that, if on writing to you, he could convince you of the propriety of stopping till next spring, I was perfectly willing you should do so, but did not like, after what had been agreed upon, to hinder you.

In another letter of a later date, he consents to your designation being at Leicester, as proposed on August 9th, yet adding, "I wrote a letter to you, dissuading you from sending out Mr. Yates, but as it is decided, it is vain to say any thing more about it. I must say that I am truly sorry he should go out at present; but the will of the Lord be done."

Now this is such an acquiescence as does not satisfy. We must, my dear brother, leave you to decide for yourself. If you think there is force in what Mr. Hall says, do not go till next spring. You have only to write and say so to Mr. Burls, who will tell Captain Kemp, and to Dr. Ryland, and to Mr. Hall.

I will even go farther than saying, I shall be willing for you to stop till spring, for the sake of obtaining a female companion,—if that can be, I should *wish* it.

Yet, if your mind is to go, I cannot set myself against it, in any way. The Lord direct your mind in that way that shall be most for his glory. I hope to be at home by the 29th inst. Next Lord's day, the 24th, I shall be at Newcastle-on-Tyne. If you have any thing to write me, direct to me there, to the care of Rev. Richard Pengilly. Kind regards to our friends at Olney.

Affectionately yours,
A. FULLER.

P.S. You must decide and write me immediately, as without your answer, I cannot apply to the Directors for permission. Direct to me at Newcastle without delay.

This correspondence, calculated to unsettle a young man, so situated, does not appear to have had any other influence upon him, but that of confirming his well balanced mind in the necessity of abiding by the judgment once deliberately formed, after a careful consideration of all the peculiarities and difficulties of the case. It was a salutary trial of principles, which future events rendered of great use. His heart was fixed, trusting in God, and his reply such as to leave Mr. Fuller quite free to pursue his own well-weighed course of proceeding.

At the end of the academical session at Olney, Mr. Yates returned to Loughborough, but, from various causes, Mr. Fuller was prevented from writing further, so that, as late as August 3d, fears were expressed by Mr. Yates, that it would be impossible to sail with Captain Kemp. "My mother," he also wrote, "lives in hope that I shall not go." I engaged to write to the friends at Olney, but I have not written yet, for I

know not what to say. My situation, now, is not one of the most pleasant—within a few days of one's designation, not to be able to say whether one shall go or not. I am very glad I have not another self, involved in the same perplexity." The designation was, from one cause or another, postponed till the end of August; which delay afforded some opportunity to pay a farewell visit to Nottingham and Derby, which greatly refreshed his spirit. A fortnight spent at Mr. Swinburne's, proved one of the most delightful seasons he had ever enjoyed, and left the most grateful recollections upon his memory. Had his mind been less decided upon missionary service, it would however, have added to his difficulties, from renewed persuasions to remain at home, connected with liberal offers of pecuniary aid. Wherever Mr. Yates visited he was an acceptable and useful preacher of the gospel; he had a rich enjoyment of the consolations that are in Christ, a settled peace and satisfaction of soul in divine things, so that he could speak of them as things which he had seen and handled; and it pleased God, in several instances, to accompany the word with power to the hearts of his hearers. One at Olney, was never disclosed to him, till after the lapse of many years, and when the writer of the following account, sought an opportunity of speaking to him. It is given in a letter to a friend who was requested to arrange for an interview, and is as follows:—

My Much Esteemed Friend,—Excuse me writing this line to make known to you an event which took place many years ago, but which is still fresh upon my mind, and ever dear to my heart.

Mr. Yates, as you well know, was at Olney thirteen years ago,

at Mr. Sutcliffe's death. My mind at that time, began to be impressed with the important concerns of religion, though my impressions were very weak at the time Mr. Yates came to Olney; but the Lord so blessed his preaching to my soul, that I think every sermon was made of some use to me; but particularly the last sabbath evening's sermon—never, never to be forgotten. The next Wednesday morning, he came to see father and mother, as he was then going to Calcutta, and expected to see brother William. He bade us all good bye; but, oh! when he took hold of my hand, and said, "Good bye," it left such an impression on my mind, which time, and I think eternity, will never erase. At that time I saw myself a lost sinner, and scarcely dared to hope that I should be pardoned. I then thought, this man of God who speaks so kindly to me now, must rise up as a swift witness against me at the day of judgment, because he hath made me know the way of life, and I have hardened myself against the call of the gospel, and must perish for ever. This impression never left me; but I hope worked on my mind, until it led me to take shelter at the foot of the cross.

By such conversions as these, did it please God to honour the early ministrations of his servant, and it is believed that many will be his crown of rejoicing in the presence of the Lord Jesus Christ, to whom he never had the opportunity of saying, "Ye are our glory and joy."

The facility with which permission had been obtained for Mr. Eustace Carey to proceed to India, indicated no change of opinion in those who had ever been hostile to missionary labours. On the contrary, the course pursued in India, together with other events, were of a nature to prevent all surprise, when application to the Court of Directors on behalf of Mr. Yates, proved altogether in vain. True to their oft avowed principles of hostility to the religion and kingdom of Christ, they peremptorily refused per-

mission for him to go out, although his passage was to be made in a private ship. This refusal was repeated, on a second more urgent but respectful appeal. There remained, therefore, no alternative, but to take the case to the higher court, and at once ascertain whether, in the spirit of the new act, which came in force only on April 10th of this year, 1814, the Board of Control would really overrule, in this matter, the Court of Directors.

On application to His Majesty's government, permission was immediately granted; thus marking the departure of Mr. Yates with one additional peculiarity, inasmuch as it was in reference to him, that the disposition of government was tested. A letter of thanks was sent to the Right Hon. the Earl of Buckinghamshire, president of the Board of Control, for the candid and liberal treatment received from his lordship, relative to this business.

Official and influential men, both at home and abroad, for the most part, disapproved of christian missions to India; while the pages of parliamentary history record the severe struggle in the House of Commons, to prevent the triumphs of the enemies of the cross of Christ. Notwithstanding the apathy which pervaded the community on Indian affairs generally, the debates in the legislature on the renewal of the charter, were of pre-eminent interest. The services of those christian senators, who so eloquently pleaded as champions for the truth, called forth many thanksgivings to God, who thus left not himself without witnesses within the walls of the British Parliament. But the most effective aid was rendered by some of those distinguished men, who were them-

selves more directly connected with the missionary enterprize. Among these, Mr. Hall was pre-eminent. His masterly pen was employed in an "Address to the public, &c." It displayed all the energy of his mind, in a series of remarks and arguments, keen, weighty, and powerful, which none of the adversaries could gainsay or resist. He reasons thus:—

For a christian nation to give a decided preference to polytheism and idolatry, by prohibiting the dissemination of a purer faith, and thus employ its powers in suppressing the truth, and prolonging the existence of the most degrading and deplorable superstitions, is a line of conduct equally repugnant to the dictates of religion, and the maxims of sound policy.

If christianity be a communication from heaven, to oppose its extension, is to fight against God; an impiety which, under every possible combination of circumstances, must expect a severe rebuke, but the guilt of which is inconceivably aggravated, when the opposition proceeds from the professors of that very religion. We have no example in the history of the world of such a conduct, we have no precedent of a people prohibiting the propagation of their own faith; a species of intolerance, exposed not only to the objections which lie in common against all the restraints upon conscience, but to a train of absurdities peculiar to itself, at the same time that it imposes a character of meanness upon the ruling powers, by the virtual confession that it includes, that they either have no religion, or a religion of which they are ashamed.

After pointing out the perfect safety with which the attempt to evangelize India, might be made, from the fact, that the natives were practically familiar with toleration, that no disturbance had arisen from variety of sects, and contrariety in the modes of religious belief, and that, in point of fact, christian principles had been disseminated to a wide extent in some parts of the country, the eloquent apologist for missions proceeds

to show the happy influence which the gospel would have upon our eastern empire. He meets those who objected that the conversion of the nation is impracticable, by saying,

He who believes the Bible, must know that the heathen are to be given to Christ for his inheritance, and the uttermost parts of the earth for his possession; and that, therefore, to forbid his being preached to the Gentiles that they may be saved, is an attempt to contravene the purposes of the Most High, equally impotent and presumptuous. "Let the potsherds strive with the potsherds of the earth, but woe unto him that striveth with his Maker." Such conduct persevered in, must infallibly draw down the judgments of God on the people to whose infatuated counsels it is to be ascribed. Whoever considers the aspect of the times, must be invincibly prejudiced, not to discern the symptoms of a peculiar crisis, the distinguishing features of which, are, the rapid subversion of human institutions, and the advancement of the kingdom of God. If ever there was a period when the propagation of the true religion might be resisted with impunity, that period is past; and the Master of the universe is now addressing the greatest potentates, in the language of an ancient oracle, "Be wise now, ye kings; be instructed, ye judges of the earth." Encompassed as we are with the awful tokens of a presiding and avenging Providence, dissolving the fabrics of human wisdom, extinguishing the most ancient dynasties, and tearing up kingdoms by their roots, it would be the height of infatuation any longer to oppose the reign of God, whose purposes will pursue their career in spite of the efforts of human policy, which must either yield their co-operation, or be broken by its force.

Requiring from government nothing beyond a simple toleration and protection, not pleading for any pecuniary resources, but rather disclaiming all such aid; he boldly avers that

Before such a liberty can be withheld, the principles of toleration must be abandoned, nor will it be practicable to withhold it,

without exciting a sanguinary persecution, when men are to be found, who will eagerly embrace the crown of martyrdom, rather than relinquish the performance of what appears to them a high and awful duty. And what a spectacle will it exhibit, for a christian government to employ force in the support of idolatry, and the suppression of truth!

Mr. Hall proceeds to prove, that the diffusion of christianity, is the one only method, whereby so gigantic an empire, comprising so large a portion of the population of the oriental world can be preserved, emperiled as it is from the envy and jealousy of other countries. Admitting that the extension of British power, has been beneficial, he inquires,

Why, in the series of improvements, has christianity been neglected? Why has the communication of the greatest good we can bestow, been hitherto fettered and restrained? and while every modification of idolatry, not excepting the bloody and obscene orgies of Juggernaut, has received support, has every attempt to instruct the natives in the things which belong to their peace, been suppressed?

Anticipating the judgment of posterity, he exclaims,

How great will be their astonishment, to find the piety of the nation, has suffered itself to lie prostrate at the feet of a few individuals, the open or disguised enemies of the faith of Jesus!

Mr. Fuller also, had written in a similar strain, and in his own massive style, as follows:—

May I not take it for granted, that a British government cannot refuse to tolerate Protestant missionaries; that a Protestant government cannot forbid the free circulation of the scriptures; that a christian government cannot exclude christianity from any part of its territories; and that, if in addition to this, the measures which have of late been pursued in India, without the least inconvenience arising from them, can be proved to be safe and wise, they will be protected rather than suppressed? I trust I may. * * * * * * * *

It is not difficult to account for that aversion from religion, which is so frequently found in men who have left their country at an early period, in pursuit of fortune. They neither understood nor believed the gospel when at home, and on going abroad, took leave of christian ordinances, and of all respect for them. They may wish, indeed, for certain reasons, to retain the name of christians, but that is all; they cannot bear the thing, nor that any about them should be in earnest in the profession of it. But whatever measures may be taken by men who have become aliens from that which is the glory of their country, I trust there will be found a sufficient number of the rulers and inhabitants of the land, to counteract them. If not, let us talk as we may against French atheism, we are fast sinking into it.

If there be a God that judgeth in the earth, the danger lies in making him our enemy. It is a principle that cannot be disputed, however it may be disregarded, that, *whatever is right, is wise, and whatever is wrong, is foolish and dangerous.* The tombs of nations successively buried in oblivion, have this truth inscribed on every one of them. It was by forbidding christian ministers to speak unto the Gentiles that they might be saved, that the most favoured nation upon the earth, filled up the measure of its sins, and drew upon it the wrath of heaven to the uttermost. * Men may scorn to be subservient to their Maker, but, whether they consent or not, it will be so. The conquests of Rome made way for the introduction of christianity into Britain; and those of Britain may make way for its general introduction in the East. Should Britain be friendly to this object, it may be the lengthening of her tranquillity; but, as an eloquent writer observes, "If we decline the appointment, God may devolve on some less refractory people, those high destinies which might have been ours."

How far these weighty reasonings may have been pondered, by some who had emblazoned their name and memory, by impious hostility against the gospel, will be learned only in that day when the secrets of all hearts shall be revealed. In the British Senate,

similar sentiments were uttered; and the voice of the nation, expressed in innumerable petitions, was regarded; so that, to some extent, though still with a jealous parsimony, christian liberty was granted, and the preachers of the gospel were permitted to carry the glad tidings of redeeming love, to the perishing myriads of our fellow subjects. Such tardy justice was conceded in the following terms of the new law, viz., that "If the court of Directors think fit to refuse the applications for permission made in behalf of such persons (desirous of going to India, for the purpose of promoting the religious and moral improvement of the natives), they are to transmit the applications to the board of Commissioners, who, if they see no valid objection to granting the permission, may authorize the said persons to proceed to any of the Company's principal settlements provided with a certificate of sanction from the Directors."

For this certificate, Mr. Yates was required personally to apply at the East India House; and seems to have felt no small degree of surprise, that, after all, a fee of *ten guineas* was demanded for the document so ungraciously bestowed!

CHAPTER III.

ORDINATION—VOYAGE—MARRIAGE—RESIDENCE AT SERAMPORE.

THE lives of most persons have some memorable days, and a devout mind could inscribe its calender with numerous memorials. After the lapse of years, no small number of the days of every month would be found to have been signalized in some period of past life. There are, however, days which stand out in still greater prominence, and are marked with special interest: such was August 31, 1814, to Mr. Yates, when his designation took place at the chapel in Harvey Lane, Leicester. The consecration of a man of God, to the work of conveying the gospel to a heathen land, was in primitive times deemed worthy of record; and when Paul and Barnabas were appointed thereto, it seemed good to the Holy Spirit to require their "separation to the service." Referring to this event in the life of Dr. Yates, Mr. Leslie remarks:—"This is the only occurrence, of which I ever heard him speak with any thing like unusual pleasure; and it did apparently afford him no small delight, to think that he had been devoted to the missionary cause by the counsels and prayers of three such eminently great and holy men." These were his venerable tutor, Dr.

Ryland, the Rev. Robert Hall, and the secretary of the Society, Rev. Andrew Fuller. Each of these distinguished ministers took part in the service. It was the last time of their being so associated, and indeed the last missionary designation in which Mr. Fuller engaged. Already there were symptoms of decay in his iron frame; immediately afterwards he was visited with a severe bilious attack, the precursor of more fatal affliction; and in October he was laid by from preaching. It was remarked to Mr. Fuller, that he had delivered the same opening address at the designation of Mr. Carey, a few months before; to which he replied, with touching consciousness of decay, "Ah, I had quite forgotten that." With great solemnity he proposed the questions to the candidate, respecting his personal religion and course of life, together with the motives which now prompted him to enter the missionary field. It might have been supposed that he laboured under some strong presentiment, that he could not much longer sustain his office; and was weighed down with holy apprehension, respecting the agents who were to succeed to himself and his brethren, when they should enter into rest. His expression of satisfaction with the replies given, was more than a common-place and customary civility. Mr. Yates took a cursory view of those events in his life already related, and proceeded—

But you wish to know the motives which have influenced me. They are two. In the first place, I have some hopes of being useful as a translator, and secondly, I have some hopes of being so as a preacher of the gospel. With respect to both of these, I think the sphere of action is considerably greater in India, than it is in England; and consequently, that there is a greater probability of being useful in the former, than in the latter. And besides the sphere of action being greater, there is likewise

a greater quantity of labour, which renders it highly desirable that those whom God has endowed with dispositions and capacities of the kind required, should be engaged in it. Whether I shall be useful in this work or not, I cannot tell; but this I know, that I have a sincere desire to do all the good I can. My strongest wish, next to being engaged in the translations, is to preach the glorious gospel to "them that sit in darkness and in the shadow of death," and to be instrumental in enlightening their benighted minds, and in bringing them to the blessed Saviour. What christian is there, who has a heart of compassion, and who has felt the influence of a Saviour's love, that would not long to be engaged in such a service? When I meditate on this subject, the language of my heart is, "Lord send me." All cannot adopt this language; but all can, by their influence, their prayers, and their property, promote the same object at home, for which I wish to go abroad. In devoting myself to this work, I do not expect a life of luxury and ease; on the contrary, I expect a life of labour and sorrow, arising from causes both external and internal. The cheering declaration, however, of the Saviour, "Lo, I am with you always, even to the end of the world," the consideration of the shortness of this life, the recollection of that exceeding great and eternal weight of glory that will succeed these light afflictions, and the bright hope and expectation, that, though separated from friends on earth, I shall meet them all around the throne of God at last—these are the thoughts that are sufficient to animate me in the midst of every toil, and every painful parting; and to make me look not at the things which are seen, but at those which are not seen, and which are eternal.

These, then, I believe, are the only motives which have influenced me to act as I have done. The Searcher of hearts knows whether I have been actuated by any improper considerations. If I have, I pray to be forgiven; and if I have not, I hope to be directed in all my future steps, and to be succeeded in all my future undertakings.

Some persons yet living, who were present on the occasion, remember with what fixed attention the

youthful missionary was regarded, and the deep emotion with which the tones of that voice were listened to, which, though feeble, expressed with unusual pathos, the genuine utterance of the heart.

The prayer offered by Mr. Hall, was one of sublime simplicity and solemn fervour, so as very deeply to affect all present. It was deemed by some, of almost prophetic import, forboding, that after attaining great eminence as a translator of the word of God, the missionary would be cut off in the midst of his work. Such was Mr. Yates's own impression at the time, as will be seen in a memorandum, made five-and-twenty years afterwards, and which subsequent events have seemed to justify. Often, in seasons of trial and discouragement, did he reflect upon that solemn communing with God, which then lifted him so much above the world, and filled his soul with holy confidence in the all-sufficient grace of the Lord Jesus.

Dr. Ryland's address was from these words, "Forbidding us to speak to the Gentiles, that they might be saved." He illustrated the need in which the Gentiles stand, of being made acquainted with revealed truth; in order to their being saved—the evil of opposing the publication of the word of God among them, and the duty of engaging diligently in this benevolent labour, and of encouraging all those who are employed therein.

The hostility of that detected impiety, which sought amidst the idolatries of India, a congenial atmosphere, because it could not breathe the purer air of Britain, was thus reproved:—

In those sacred books, which European infidels would set on a level with our Scriptures, the very objects of worship are represented as indulging the most licentious inclinations. In the

very heavens of the Hindoo gods, according to the description given of them in the Puranus, all the pleasures to be enjoyed are such as would suit a man like the Earl of Rochester before his conversion; they resemble houses of ill-fame, more than places of reward for the pure in heart, who hunger and thirst after righteousness. There, all the vicious passions are personified, or rather deified. And yet men, who would not avow their renunciation of christianity, can object to our speaking to the Gentiles, that they may be saved, and are more jealous than the interested Brahmans themselves, of any attempt to turn them by bare instruction and persuasion, from the worship of idols, to serve the living and true God, and to wait for his Son from heaven, even Jesus, who saveth us from the wrath to come.

Even now, thirty years since the above pungent sentiments were uttered, it is to be lamented, that the same infidel spirit exists, and is exerting itself in India, by the republication there, of the works of European deists and unbelievers.

So lengthened a detail, is thought to be due to the times to which it refers, and the men who were then upon the field. The author pleads indulgence also, if he avows, that he has been in part actuated by the belief, that his deceased friend, may, in many respects, be held up as a model. Young brethren may here trace the working of a mind, in no ordinary degree worthy of devout study. He did not take up the missionary enterprize as a light thing, or merely in exchange for a secular calling. A young man, by this step, is sometimes relieved from anxiety as to means of support, and so far from being restrained from a matrimonial alliance by prudential considerations, is rather urged to seek it. He finds himself suddenly provided with the accommodations of a gentleman, and elevated to a position of honour and influence. Regarded with a great increase of interest and affection at home, he can scarcely fail

of reaching a *status* in society abroad, to which he rises, rather by a happy conjuncture of circumstances, than by a long course of honourable effort. No candidate should overlook these considerations, in testing his motives; as in the case of Mr. Yates, the more conscious he is of being free from their influence, the more confidence will he feel in proceeding with his work. There are undoubtedly, drawbacks; particularly such as arise out of change of climate, and the risks to be incurred in tropical regions, to some constitutions; but even these are not greater, and often not so great, as secular men encounter, in the civil or military service of their country.

Circumstances which served to prove the singleness of his aim, were advantageous to Mr. Yates, and may suggest matter for consideration to any who follow him. Constitutionally firm and persevering, he never wavered in reference to the great object, and never relaxed in his efforts to accomplish it. He was prepared to deny himself, and take up the cross. Ease, emolument, and honour, formed no part of his aim; except, indeed, it was that honour and distinction which he so well described in his own address. At the same time there was a quiet and rational preparedness to defer to what might appear to be the will of his Divine Master.

During the period which intervened between his ordination and his embarkation, he was much engaged in preaching. From Leicester he went to Kettering, and spent the first Lord's day in September by assisting Mr. Fuller. Having reached London a few days afterwards, and completed all preliminary arrangements, he wrote to his parents:—

September 7th, 1814.

I am quite satisfied in the prospect of going, and I hope you will be enabled to submit to it with christian resignation, and rest assured that the time will come, when you will see that the finger of God was exercised in my removal. Probably, I shall see you again in the flesh, and if I should not, the time of our separation from each other will be very short. By this separation I trust, too, that both your happiness and mine, will be increased in a future state. Our Saviour is not unmindful of the sacrifices that we make in his cause, and he has promised in this life, an abundant reward, and in the world to come, life everlasting.

How prophetic does the sentence now appear, "Rest assured, that the time will come when you will see that the finger of God is in it!" Thirty years have demonstrated that this conviction was more than a transient impression: he often felt as if a dispensation had been committed to him; or, at least, that he was endowed with a gift in reference to the acquisition of tongues, which was designed to be employed for "the furtherance of the gospel." Several special meetings were held in London, to commend him to God; which, together with frequent preaching and numerous engagements, absorbed his time.

Before leaving London, he had the pleasure of receiving a kind farewell note from Mr. Fuller, acknowledging a letter of explanation, which Mr. Yates had found it necessary to write: it is dated

Kettering, 28*th September*, 1814.

My Dear Brother,—Your very satisfactory letter gave me much pleasure. I can only add a few lines, to say that my health is improving, and to wish you all prosperity in your voyage. Remember me affectionately to Capt. and Mrs. Kemp.

May the Lord prosper your way. I was at Olney yesterday, and feel a little better, I think, for my journey. Kind respects to Mr. Hoby.

I am, affectionately yours,
A. FULLER.

It is thought that this note contains an allusion to the same slight misunderstanding which Mr. Hall refers to, in a letter which will be found further on in this work. The insertion of such references, is to display those lovely features of true christianity which could thus lead great minds to so frank a confession of faults, one to another.

After arriving at Portsea, he found that, but for a slight occurrence, the "Earl Moira" would have put to sea without him, as the captain must have accompanied the convoy. Contrary winds, however, detained them from 11th October to the 24th. During this period, he wrote a farewell letter to his parents.

He had, in a former letter, silenced their objections, by reminding them,

Christ says, "Go into all the world, and preach the gospel to every creature," shall I obey or shall I not? If you can answer for me at the day of judgment, I would gladly stay at home and oblige you; but, with my views of duty, if I stay at home, what comfort can I have in my own mind, and what success can I expect in my ministry?

And now he addressed them,

Portsea, October 14th, 1814.

I feel quite happy in the prospect of the voyage, and the work that is before me; the great work of doing good to immortal souls, ought to reconcile us to any suffering, and if I am made useful in the conversion of one heathen, I shall consider myself amply repaid for all my labours and sacrifices. The work is God's, and I rejoice that he has said, "Thy strength shall

be equal to thy day," and "My grace is sufficient for thee;" "I will never leave thee, nor forsake thee." These promises which support me, I hope will support you, and enable you not only to acquiesce in this dispensation of Providence, but with me bless the Lord for his unspeakable goodness.

In a similar spirit, his revered predecessor, Dr. Carey, had written from the same spot more than twenty years before. A letter, addressed to Mrs. Carey, contains the following passage. It is dated

May 6th, 1793.

You wish to know in what state my mind is. I answer, that it is very much as it was when I left home. If I had all this world, I would freely give it all, to have you and my dear children with me; but the sense of duty which I feel, is so strong as to overpower all other considerations, and I could not turn back without guilt on my soul. I find a longing desire to enjoy more of God; now I am among the people of the world I think I see more beauty in godliness than ever, and I hope I enjoy more of God in retirement.

Mr. Carey was afterwards accompanied by his wife and children; but the letter evinces the sacredness of that spirit which actuated our first missionaries, and which has subsequently been often displayed, and never more so than by Mr. Yates.

Long delays are often terminated by hurry and confusion at last. In this respect, a departure from port, to commence a voyage, often resembles a departure out of life: after wearisome watchings, the soul seems finally to be taken by surprise, or, at least, survivors are often unprepared for the event. The night before they weighed anchor, was one of sadness and solemnity to the captain and his lady. They had previously parted with three children, who were to

remain at school in England; but a son of eleven years of age, who had long been severely afflicted, was with them on board. It became, however, evident that his end was approaching, and that he would not have to encounter the storms of another voyage. Early in the morning of the day on which the convoy to Plymouth issued orders to sail, the angel of death summoned away the exhausted sufferer. What a contrast, to all the noise and disturbance of a ship in tempestuous weather, was the waveless repose into which his gentle spirit escaped! It was found necessary, the same day, amidst all the confusion of weighing anchor, to convey the sleeping dust on shore, and deposit it in a hastily prepared grave at Cowes, in the Isle of Wight. Mr. Yates closed his correspondence on leaving England, by the following touching reference to this event. He mentions having written an epitaph for the grave-stone, and then proceeds,—

This beloved child appeared more like an angel in human shape, than a frail, dying flower of the earth. He was never heard to utter a murmuring complaint. Oh my dear Hoby, I am quite ashamed of my attainments in the divine life, when I reflect on this dear little boy! On the evening before his death, he told his mother, that he should be in heaven before morning, and said to his parents, "*Only live near to God, and we shall meet again at last.*" What an important exhortation! It would have done honour to grey hairs. How applicable to us! Only let us live near to God, and we shall meet again at last! It is impossible for us to wish for more happiness to each other, than that which arises from close communion with God.

Voyages to all parts of the world—and, blessed be God! missionary voyages too—are now of such frequent recurrence that it is a mere waste of time and

space, to give ordinary descriptions. So long has peace hushed into silence the turbulent nations of Europe, that solitary ships now stretch their canvass wings, and speed their lonely flight along the pathless seas at any hour and in any direction, "wind and weather permitting." Nay, even in defiance of what is deemed "unfavourable" as to those uncontrollable elements, the days, and the very hours, of departure are determined long beforehand. It was not so in 1814; then the prowling privateer hovered around the ports of Britain, ready to pounce upon any solitary merchant ship that might dare to stray from its protecting convoy. Hence the period between the departure from Portsmouth and the arrival at Plymouth, October 26th, was one of anxious suspense. Whether the "Duncan" had sailed, with her fleet of cowering dependants; or if so, whether another man-of-war would receive an appointment, and take merchant vessels under the protection of her guns; or whether, after all, the "Moira," with her crew of 300 Lascars, would be compelled to relinquish her voyage till the spring,—were points of hourly discussion, whilst watching every fitful change of an adverse wind. At length it was determined to make a desperate attempt to gain the point "in the wind's eye;" but it resulted only in encountering a night of storms, witnessing the utter unsuitableness of the Asiatic crew, one of whom was crushed to death by an accident to the cold of a northern climate—the exhaustion of both captain and officers, by being compelled to do the entire work of the ship themselves—and, finally, being beaten back, to within six miles of their former anchorage, there to repair extensive, but not very im-

portant damage. It was a joyful sight, when at last they beheld the "Duncan," and on the 28th joined a fleet of fifty ships bound to the Brazils.

However pleasant sailing in company might be, it was attended with no small inconvenience. Much time was lost, and they were prevented touching at Madeira by an unfavourable gale, and at Teneriffe by the report of an enemy. Having quite crossed the Atlantic, till within a short distance of America, the "Moira" parted company: losing sight of the entire flock of vessels, great and small, she pursued her solitary track, without descrying a single sail, till they reached the Cape. By leaving the fleet just then, she providentially escaped from an American privateer; being more heavily laden and sailing worse than the "Wellesley," a vessel that was captured. During this part of the voyage also, eight of the crew died, and a scene of extraordinary peril from water spouts had been experienced; so close did one of these wonderful pillars approach, that had it not been burst by a timely shot from a cannon, destruction seemed inevitable. "Thus," he wrote, "in answer to your prayers, has the Lord preserved us. Let us magnify his holy name together." Amidst these and other dangers, he deplores the entire absence of every thing like religion, on the part of both passengers and officers. "Over one, in particular," he says, "I can weep. He was once a missionary, but appears to have had very little religious knowledge: he probably forsook his work for filthy lucre." It was a grievous disappointment to discover what Bunyan describes in the character of "Turnaway," where he had entertained hopes of christian companionship. Family prayer, and worship on the Lord's day, were

maintained as regularly as circumstances would allow: the pious captain was ever prompt and energetic in arrangements for the convenience of his friend to act as chaplain to his ship, but, in general, such observances were treated with heartless indifference.

Europeans, who make their first voyage to the East, and land at the Cape without previously touching at any other port, are generally enthusiastic in their descriptions of the town, Table Mountain, and the surrounding country. Having reached it in the middle of January, when the rich produce of the summer, in all its profusion of fruits, surprises the voyager from England, Mr. Yates greatly enjoyed a stay of twelve days, and was refreshed with visits to some of the missionary stations. An arduous ascent up Table Mountain, brought forcibly to his recollection, Isa. xxxii. 2. Having deserted the guide, and attempted to reach the top, by what he deemed the nearest path, the difficulties encountered, and the efforts required, were such that he felt almost at the point of death. Extreme exhaustion from the heat of the sun burning above, the sand scorching beneath, and the most intense thirst, enhanced the preciousness of a little moisture, though polluted with the soil, and illustrated the beauty of the Scripture imagery, "rivers of water in a dry place, and the shadow of a great rock in a weary land;" but it led him to say, "I wonder not now at the Israelites murmuring for want of water." While at the Cape, a methodist missionary informed him, that he had been prevented from preaching, by orders from the governor; so slowly did British authority acquiesce in the sacred and benevolent enterprize of christian missions. What a tale yet remains to be unfolded, of

the difficulties and hardships which nominal christians have thrown in the way of Christ's servants, in their efforts to extend his kingdom.

On renewing their voyage, the fear of privateers was greatly increased: one had been on a cruise, tacking about purposely to intercept the "Moira;" but it pleased God again to protect them; and this, he wrote, "I attribute to the prayers of the righteous on our behalf."

Great difficulty had been encountered in doubling the Cape of Good Hope, which was left Jan. 25, 1815; after sailing 300 miles, to gain a distance of only thirty, it became necessary to prepare for an engagement with a suspicious-looking ship. They were kept in uncertainty for twenty-four hours, "the guns were all loaded, the men all stationed, and every preparation made; concern was seen on every countenance; great was the anxiety, and dreadful the suspense." The supposed enemy then showed Swedish colours, and parted company. Several times they were thus annoyed, and always more or less in fear.

On the 2d April, the ship touched at Madras; where, on landing, Mr. Yates found himself at once surrounded with swarms of natives, whose curiosity to know his profession and destination was most annoying and vexatious. The appearance of a missionary was a new and rare occurrence. Thirty years afterwards, he touched at the same city, and had he then been able to land, it would not have been as a stranger, at whom men wondered; but, as a brother beloved, he would have been received for his works' sake by many a servant of God, of different missionary societies.

The natives of Madras brave the surge that foams and thunders on their coast, in fragile boats, constructed without a single nail, the seams being ingeniously sewed, and protected with plaited straw. Many venture far out into open sea on two pieces of wood lashed together, with only their paddle to row and steer. He heard, while there, of the death of the venerable Dr. Coke, at Ceylon, and that the mortality in the missionary community had been great; three or four of the females also having been removed. This was the melancholy topic of a letter to the Cape, which he had been requested to write to the missionaries there. Pursuing their voyage, as they coasted along to Point Palmyras, the temple of Juggernaut, ("the lord of the world," as the name signifies,) in Orissa, appeared in sight, resembling a large vessel in full sail. This vast granite pagoda is discerned from a great distance at sea, as soon, indeed, as land is seen—thus proclaiming, by its gigantic proportions, that idolatry reigns in these regions. Here a storm of terrific violence rendered the termination of the voyage as memorable as its commencement. Both heaven, and ocean too, seemed to blaze in awful conflagration. It was as if they sailed in liquid flame, whilst the gusty winds, now lulled into deadly calm, and anon threatened them with violent and instant destruction.

On the 15th of April, 1815, Mr. Yates finally left the "Moira," and landed at Calcutta on the 16th. He was met by Mr. J. Marshman, and by his friend Mr. E. Carey, who had preceded him to India only eight months. He says, "Just as we left the ship, we heard that Dr. Carey's son Felix had arrived as an ambassador from the Burman empire. We went on

board his ship, and saw him. His wife and children had been drowned in the ship in which they first embarked, and he himself escaped with great difficulty." Whatever lofty notions of worldly honour might at this time have intoxicated the son, his father, Dr. Carey, far from being elated with the young man's elevation, only observed, "*Felix has shrivelled into an ambassador.*" In his judgment, no rank or employment could give to man a higher style than "*Missionary of the cross.*" It should be mentioned, however, that the office of ambassador was not his own seeking; it was, in a manner, thrust upon him. Also, when taking leave of the king, who, he says, "commanded the equipage of a prince to be given him," he availed himself of the opportunity, "in the presence of the prince, his uncle, and the assembled court, to procure his majesty's sanction for printing the Scriptures in the Burman and adjacent languages." Mr. Yates was deeply affected with that disastrous providence which had bereaved the newly-created ambassador of his wife and two children. The vessel in which they were sailing foundered so suddenly that there was barely time for the family to escape through the cabin windows, and struggle for life amidst the waves of the stormy river. The children were soon engulfed, and had not the wife relaxed her grasp round the neck of her husband, as her strength became exhausted, both must have perished. She sank in the wrathful waters, and he with difficulty reached the bank, a bereaved and solitary man.

Calcutta, Mr. Yates described with that impression of its grandeur, which Europeans generally feel: the

sail up the river is delightful, the banks for several miles being adorned with splendid houses and shady groves, where the wide spreading banyan, and the lofty palm, with other oriental trees, shrubs, and flowers, add their charm of Asiatic beauty to the scene. The emporium of the east, this "city of the sun," glitters with palaces and stately mansions, but the magnificence of the English portion presents in stronger contrast the squalid wretchedness of the native habitations. Their bungalows of mats and other fragile materials, stand like temporary erections, destined to be swept away as the wealth of the foreigner continues to encroach. Oh, that there had been equally striking evidence that the triumphs of the cross threatened the speedy subversion of heathen temples and Mahometan mosques! It was but a passing glance at the great city, which the missionary took on his arrival, little imagining it would ever become the scene of his own future labours, and the site of that noble establishment of which he contributed so effectually to lay the foundation.

Proceeding to Serampore, he was greeted with a cordial welcome, which he gratefully mentions. Together with the fathers of the mission, he had the pleasure of meeting Mr. Chamberlain, then on a visit at Serampore; having, by government order, been exiled from Sirdana, for preaching at Hurdwar fair. Whatever question might arise about the prudence of that particular act, of which, persons not well disposed towards missionary labours, secretly availed themselves, this apostolic man was one of the most effective preachers of the gospel, as well as self-denying agents, whom God had ever raised up for his service in

India.* The temporary accommodations required by Mr. Chamberlain and his family, rendered it necessary for the new comer to locate himself in the public library as his study. Here surrounded with 2000 volumes, Mr. Yates immediately resumed, or rather, proceeded with studies which had known no intermission, even

* If the following accounts of these evangelical labours are to be depended upon, of which there is not the smallest reason to doubt, it must seem the more surprising, and greatly the more inexcusable, that there should have arisen any interruption, "forbidding them to speak to the Gentiles, that they may be saved."

"During the greater part of this fair at Hurdwar, which lasted nearly three weeks, a Baptist missionary (Mr. Chamberlain) in the service of her highness the Begum Sumroo, attended; and from an Hindostanee translation of the Scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duty of a missionary, should be. No abuse, no language which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing upon all assembled. At first, as may be expected, his auditors were few; a pretty convincing proof, when sixty thousand people were collected, that it was not through mere curiosity they subsequently increased. For the first four or five days, he was not surrounded by more than as many hundred Hindoos. In ten days, (for I regularly attended,) his congregation had increased to as many thousands. From this time, until the conclusion of the fair, they varied; but never, on a rude guess I should fancy, fell below eight thousand. They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the missionary's retiring, they every evening cheered him home with, 'May the padree (or priest) live for ever!'.

"Such was the reception of a missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have assembled, and whither Brahmans, from far and near, had considered it their duty to repair. What was not the least singular, many of these Brahmans formed part of his congregation. They paid the greatest deference to all that fell from him, and when in doubt, requested an explanation. Their attendance was regular, and many, whose countenances were marked, were even the first in assembling. Thus, instead of exciting a tumult, as was

amidst the daily impediments of being on ship-board. From the Cape he had written,

Perhaps you would like to know how I spend my time. Before breakfast I read a chapter of Greek; afterwards till dinner, I study Bengalee and Hebrew. I have read the gospel of John,

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at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and I have little doubt, ere the conclusion of the fair, effected his purpose, by converting to Christianity men of some character and reputation."—*Sketches of India.*

Another deeply interesting narrative is given by a gentleman residing at Meerut, who had permitted a schoolmaster in his employ, of the name of Purumanunda, or Anund, as he was called, to visit Delhi. This man's object was to bring over his wife, brother, and two sisters, to the acceptance of that gospel which he had embraced.—"During his stay a report was in circulation, that a number of strangers from several villages to the west of Delhi, had assembled together, nobody knew why, in a tope near the imperial city, and were busily engaged in friendly conversation, and in reading some books in their possession. This account filled Anund with great anxiety to ascertain who and what they were; and he instantly set off for the tope which had been pointed out as the place of rendezvous. He found about five hundred people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly-looking man, and accosted him, when the following conversation took place. 'Pray, who are all these people, and whence come they?' 'We are poor and lowly, and we read and love this book.' 'What is that book?' 'The book of God.' 'Let me look at the book.' Anund, on opening the book, perceived it to be the gospel of our Lord, translated into the Hindostanee tongue, many copies of which seemed to be in the possession of the party: some were printed, others written by themselves, from printed ones. Anund pointed to the name of Jesus, and asked, 'Who is that?' 'That is God: he gave us this book.' 'Where did you obtain it?' 'An angel from heaven gave it us, at Hurdwar fair.' 'An angel?' 'Yes: he to us was God's angel; but he was a man, a learned pundit. The written copies we write ourselves, having no other means of obtaining more of this blessed word.' 'These books,' said Anund, 'teach the religion of the European sahibs. It is their book; and they printed it in our language for our use.' 'Ah no,' replied the stranger, 'that cannot be, for they eat flesh.' 'Jesus Christ,' says Anund, 'teaches that it does not signify what a man eats or drinks. Eating is nothing before God: "not that which entereth into a man's mouth defileth him, but that

and fifty pages of Dr. Carey's Colloquies in the former, and generally two chapters a-day of the latter. In the afternoon, I read Greek, and have read Homer's Odyssey through, and a great part of Plato's Dialogues. My evenings, I spend in general reading, and have read about twelve volumes. Saturdays I have devoted to making sermons. I have only one to prepare for Sunday, but I always sketch two, and have found a pleasure and facility in this, beyond what I expected. From the above you will see, that this voyage has hitherto been no material hinderance to my studies. Indeed, your presence excepted, I am as comfortable, and can do as well in my cabin, as I could in your study at Bristol.

He maintained the same course of uninterrupted devotedness to literary pursuits during the remainder of the voyage, and in the few months immediately following his arrival at Serampore, was enabled to detail a surprising amount of classic reading, while still pursuing his one great business, that of mastering oriental languages.

I have read four volumes of Greek since my arrival here, Longinus, Demosthenes, Pindar, Aristotle's Ethics, and I am now reading Sophocles. In Latin I have read only two, Tacitus and Cicero de Officiis. I read Hebrew an hour and a half every morning; and am thinking of preparing a Hebrew and Greek vocabulary, containing the most common and important words in both languages.

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which cometh out of the mouth, this defileth the man;" for vile things come from the heart.' 'That is true; but how can it be the European book, when we believe that it is God's gift to us? He sent it to us at Hurdwar.' Anund replied, 'God gave it long ago to the sahibs, and they sent it to us.' I find from Anund, that these Testaments were circulated at Hurdwar, I believe by Mr. Chamberlain; and falling into the hands of several people resident in different but neighbouring villages, they were soon found to be interesting records, and well worth the attention of the people.' This account reminds us of the truth of the Divine word, 'Cast thy bread upon the waters, and it shall be seen after many days.'"—*Yates' Life of Chamberlain.*

And again

As this month is a complete holiday among the Hindoos, and we have no Pundits, I have done very little beside read Greek; the books I have read, are these,—Aristotle "on the World," and "on Poetry;" three works of Dyonysius Halicarnassus on Composition, on Rhetoric, and a Critique on the ancient orators. Aristotle on Poetry, is a very fine piece, that on the World, is only good as it acquaints one with their crude notions on that part of philosophy; however, in this work he mentions the unity of God. Dyonysius is a writer of taste and of fine judgment; his piece on Composition is well worth reading; his Rhetoric though good, is deficient as a whole, in which respect, Aristotle on this subject excels him. His Critique is, without doubt, the best I ever read. Besides these, he wrote a Roman History, one volume folio, which is the largest of his works, and which I have not read. I should like to read Euscbius, but we have not got a copy of him here. The works I intend to read, are Plutarch's Lives, upon which I have begun, and have read his lives of Thesius, Herodotus, Thucidides, and Euripides. By the time I have done these, I shall perhaps find some other amusement after dinner. I return you many thanks for letting me know how you have employed your time.

These and similar details led Mr. Leslie to observe, in his Funeral Sermon, "Certainly they are the most extraordinary of any thing of which I have read." Biography scarcely furnishes a more remarkable instance of close and successful application amidst the inconveniences of a crowded ship, and the novelties of such a change of country.

Dr. Carey was, at this period, in the zenith of his celebrity, and in the full maturity of his intellectual powers, yet he was already solicitous about a successor. His nephew, writing to the author, in reply to a letter conveyed to him by Mr. Yates, observed, "My admi-

ration for my uncle increases every day, he has not in the course of a whole month, a single half hour, in which he can, consistently with his own feelings of the importance of his work, relax from the hardest labour. He thinks it is high time some one was fixed upon, who should, without delay, begin his studies, with a view of succeeding him in the work of translations, nor does he see any one so likely as Yates, &c." * *

Dr. Carey himself expressed the same sentiments in a letter to Mr. Fuller,

Serampore, May 17th, 1815.

At the present time my labour is greater than at any former period. We have now, translations of the Bible going forward in twenty-seven languages, all of which are in the press, except two or three. The labour of correcting and revising all of them lies on me. I have lately been fully convinced of the necessity of having some brother associated with me in this deparment of the work, who shall be in some manner initiated into my ideas; and if I should be laid aside by sickness, or removed by death, should take charge of this department of the work. I think, from the account given by brother Ryland, of brother Yates, that he will be as fit a person as any I have seen; and from what I have already witnessed, of his personal religion, his quiet spirit, and his habits of diligence, I am much inclined to associate him with myself in the translations. I have mentioned my wish to the other brethren, who approve of the step.

Yours, very affectionately,
W. CAREY.

This was a natural conclusion, as Mr. Yates studied under his immediate observation, and made such progress in oriental literature, as soon to satisfy him that he was destined to become a distinguished scholar, and to follow, "passibus æquis," in his own hitherto unrivalled track.

But besides these literary affinities, which would account for much of the interest that Dr. Carey felt in his young brother, who often accompanied him in his gig to Calcutta, there was between them great similarity of character and manners: the unobtrusive modesty and sedateness of Mr Yates too, harmonized so entirely with the simplicity of his revered predecessor, that it was with grateful pleasure he regarded him as the very associate and successor, for whom he had long prayed, and with whom he felt assured he should be able cordially to co-operate.

Although Mr. Yates left England without any predilection for Serampore as a place of residence, and indeed, wrote confidentially while at sea, "I do not think I shall stay at Serampore long," he soon adapted himself to circumstances, and devoted himself assiduously to all that would assist and gratify Dr. Carey, of whom he said,

> It affords me the greatest earthly pleasure that I can enjoy, that I am enabled to please him in what I do. I perceive that as I get on with my studies, more and more of my time will be spent with Dr. Carey; and this is what I like very much, because he is so profound a scholar, and at the same time, so good and so kind a man.

As a son with a father, he served with him in the gospel, and his letters show how heartily he entered into all the plans of Dr. Carey, and aided him in a way that conduced greatly to his own improvement. His daily occupations are thus adverted to,—

September 23*d*, 1815.

I have now begun my work. Dr. Carey sends all the Bengalee proofs to me to review. I read them over, and if

there is any thing I do not understand, or think to be wrong, I mark it. We then converse over it, and if it is wrong he alters it; but if not, he shows me the reason why it is right, and thus will initiate me into the languages as fast as I can learn them. He wishes me to begin the Hindee very soon. Since I have been here, I have read three volumes in Bengalee, and they have but six of consequence, in prose. There are abundance in Sanscrit.

Not long afterwards, he describes his general occupations, and gives such hints of progress as the following:—

The way I spend my time is this.—In a morning before breakfast I study Hebrew about an hour and a half. After worship I attend to Bengali and Sanscrit. I have read about five volumes of Bengali, and read all the Bengali proofs with Dr. Carey, having before compared them with the Greek. I have got through the Sanscrit roots once; I have not yet got through the grammar, but am reading the Ramayuna with my pundit. My afternoons are chiefly taken up with reading or hearing Latin and Greek. I have read ten volumes of Greek since I left England, but not more than three of Latin. In the evening, after worship, I generally read English, or look over English proofs. I take my turn in all the services here; preach at Barrackpore, two miles over the river, once and sometimes twice a week, to about twenty-five, a small but attentive congregation. We go to Calcutta in turn: it comes to me about once a month. There are six services every Lord's day, so that it is necessary for some one to go from Serampore. I am now about to take my farewell of classical reading as a study; after this month I shall not read the classics any more, except for a little recreation after dinner. I must now devote myself to the Sanscrit. I have read almost through the Shaster, and must soon attack that frightful grammar in earnest.

The following letter to his parents gives a recapitu-

lation of some of these occurences, but the repetition will be pardoned.

Serampore, September 30th, 1815.

My Dear Parents,—Perhaps you will think me careless about writing; but this is my third letter, and I have not received one from you yet. I have very little time for writing; therefore, if I have been negligent, I hope you will excuse and pardon me. As I have not heard from you, I can neither sympathize with you nor congratulate you on account of any thing that has transpired since my departure. All that is left for me, therefore, is to tell you what has happened relative to myself, and the state in which I am now placed.

The brethren, Dr. Carey, Marshman, and Ward, have invited me to stay with them, and to spend my life in the cause of God at Serampore. The work to which they have invited me, is that of assisting in the translation of the Scriptures, and you know that this is a work for which I have always had a strong predilection, and in devoting myself to which, of course I shall feel happy; this will occupy the chief, but not the whole of my time, for I shall have to preach twice a week in English, and in Bengalee, when I can speak the language more fluently. Dr. Carey has treated me with the greatest affection and kindness, and told me he will give me every information he can, and do any thing in his power to promote my happiness. He wishes me now to begin the Hindee, and has told me, what I do not wish any body else to know besides yourselves, that the translation will be much improved, by passing through my hands. I now find my Latin, Greek, and Hebrew, of the greatest use; indeed, I could not do without them; and yet neither I nor you ever thought they would be of use, when I first began to learn them. So ignorant are we of what may be our lot in this life.

It appears to me now, that I am occupying a place of more importance than any I should have occupied in England; and my sincere desire is, that I may be found faithful to that which is committed to my trust, and employ all the powers which God has given me, for the advancement of his glory. My father, I well recollect, often recommended me to study my Bible very

closely: my work requires me now to do it; but still, I am in danger lest my study of it should be more critical than practical, and lest, while I am labouring to ascertain its meaning, I should forget its application. I know you offer to the throne of grace many fervent supplications for my best interests, and I indulge the hope that those supplications will be heard, and that you will have the pleasure of hearing that your son is useful in the work of God; this, I know, will be to you, a source of the greatest gratification.

I hope, so far you will approve of my conduct, and rejoice in what God has done for me. It shall always be my care and prayer, to act in such a way as would meet your approbation if you were present with me.

I am, yours, &c.,
WILLIAM YATES.

No sooner was Mr. Yates thus engrossed with the Asiatic languages, than new duties claimed his attention. All the Serampore operations were proceeding under high pressure, so that each succeeding number of the "Periodical Accounts," contained a detail of surprising results. The "Circular Letters," from which they were in part composed, had, hitherto, been prepared by Mr. Ward. This troublesome and laborious work was, for a while, devolved upon Mr. Yates, who also further assisted Mr. Ward, by revising the proofs of his valuable History of the Hindoos, then passing through the press. "Thus," he writes, "my work keeps increasing. Oh, that my fitness for it may increase in proportion!"

He did not, however, wholly divest himself of the thoughts of removal to some new sphere of occupation, but accompanied Mr. Eustace Carey, on a journey of observation and inquiry to Berhampore, one hundred miles north of Calcutta, and easily accessible by the

river. This being a military station, and situated only a few miles from Moorshedabad, a populous Mahometan city, and formerly the metropolis of Bengal, it presented a most promising field of labour and would undoubtedly have become their residence, but for circumstances which transpired at Calcutta, and the urgent necessity for having a resident pastor over the church in that city.

On submitting the project for their removal, to the brethren at Serampore, they proposed, that, Mr. Carey together with Mr. Lawson, who had resided some months at Calcutta, and was already usefully employed in preaching to the soldiers in the fort, as well as superintending the affairs of the church, should be co-pastors. Mr. Carey acquiesced in this plan, with the understanding that his labours would be chiefly devoted to the native heathen population, and accordingly removed into the city.

At the same time, Mr. Yates was formally invited to remain permanently at Serampore, mainly for the purpose of assisting in the translations, but also to preach in English, and in Bengalee, when he could speak the language with sufficient fluency. So strongly did Dr. Carey in particular, urge his compliance, as to say that "if he did not accept the service, it would be in his judgment, acting against Providence, and the blessing of God was not to be expected." Such a check to the new project was, for the present, an insuperable barrier to one so highly conscientious; and although far from satisfied with his general position in matters of internal economy, he wrote, "impressed therefore with the great importance of the objects proposed, with the weight of united and decisive opinions,

and with the combination of circumstances that have occurred, we agreed to the request."

Perhaps Mr. Yates acquiesced the less reluctantly in this derangement of a well-matured plan, from an attachment then ripening towards marriage, with the daughter of the late Mr. Grant, a deceased missionary. This estimable young lady, was in every respect suited to become his partner for life. Herself a partaker of the grace of the gospel, she had, from earliest infancy, breathed a missionary atmosphere, and had been trained amidst missionary operations. With her, all which pertained to missionary life was necessarily a sober reality; she was unusually free from the romance and poetry of the undertaking, and therefore peculiarly a help-meet for such a man, and prepared to encounter with him, the trials and cares which characterized the early part of his career. Her father arrived in India at the very close of the last century, with a heart full of zeal and love, beating high to engage in the service of his Lord; but after only a few days' residence, he was cut off, and his death threw a melancholy over the whole missionary community, then not established, but only lodged at an hotel in Serampore. It was of him, Mr. Ward said, "*He* finished his course just as *we* are binding on our sandals; *he* obtained the victory and received the crown just as *we* are buckling on the armour and preparing for action."

Miss Catherine Grant was born at Bristol, and accompanied her parents to India at so early an age, that she retained no recollections of her native land. Her mother afterwards married Mr. Chamberlain, but she too was speedily removed by death. Relatives at

home left her entirely to the care of Mrs. Marshman, who, from earliest childhood, had reared and educated her as one of the mission family, till she was competent herself to assist in the school. So truly might she adopt the words, "When my father and my mother forsake me, then the Lord will take me up." Every such instance of the Divine care, attests to the missionary especially, those words of changeless faithfulness, "Leave thy fatherless children, I will keep them alive," &c.

Mr. Yates was married January 3d, 1816, and to this happy union, he always felt that he owed, under God, his greatest earthly consolations and supports, while often struggling with difficulties, or worn down with bodily infirmities.

Soogenpore, January 26, 1816.

My Dear Parents,—I promised that I would write to you as soon as I was married, and this being delayed rather longer than I expected, has made me afraid that you would accuse me of negligence or forgetfulness, neither of which has been the case, though if I must be accused of one, I had rather it should be the former. I was married at St. John's Cathedral, Calcutta, by the Rev. J. Parsons, who, I believe, is an evangelical minister. Mr. Marshman and Mr. Carey went with me to the ceremony. I had my wedding dinner at Eustace Carey's, in Calcutta, and nothing was wanting to complete my happiness, but the presence of my dear father, mother, brothers, and sisters. To say that I am perfectly satisfied about the choice I have made, would be very coldly and feebly expressing the ideas I have of my Catherine's worth.

Soogenpore, whence this letter was dated, was the residence of Mr. Johnson, a friend at whose hospitable abode, Mr. and Mrs. Yates were entertained for a few weeks after their marriage. It is in the neighbourhood

of Cutwa, the station occupied by Mr. W. Carey, and whence an effective system of native itinerating was maintained: Soogenpore being one of the places visited by christian converts. It was probably here, and while on this wedding excursion, that Mr. Yates made his earliest attempts in preaching to the natives in their own tongue. Although unable to convey all he wished to say, he remarks that he

> Clearly perceived the nature of their objections; they admitted that the gospel was very good, but said "Our fathers did not know it, and what can we do? if we embrace it we shall lose caste, and every body will despise us." With respect to preaching, the Bengalees are so lethargic, that they must be spoken to with the voice of thunder. I preached to them the last sabbath, and could have wept at the time, at my incompetency for the task. They are so devoted to superstition, so fettered by prejudice, and so enveloped in ignorance, that nothing but an Almighty power can rescue them. God is witness that both my prayers and tears are for their salvation.

While on this wedding excursion, he also witnessed, for the first time, one of those awful scenes which prove that the "dark places of the earth are full of the habitations of cruelty;" and from Soogenpore he wrote a brief account of this Suttee. A widow burnt alive with the dead body of her husband, was a harrowing exhibition to behold at any time, but seemed still more dreadful to one so recently united to a beloved wife. It doubtless gave point and force to many of his remarks in that admirable essay which he wrote some time afterwards, with a view of rousing christians and Britons to the solemn duty of extinguishing for ever those cruel flames. He there says,

> They bind with strong cords, the defenceless widow to the

dead body of her husband; press her down with still stronger bamboos, lest she should escape; put the torch which is to kindle the consuming fire into the hand of her son; and when the smoke and flames ascend to heaven, drown the shrieks of the dying by loud vociferations, exult as though they had achieved some great exploit, and return home as if they had been to a feast and not a funeral. We can conceive of no murder so aggravated as this. * * The son looks over the bones and ashes of his father and mother with unconcern, nay, takes them up and throws them into the river, and returns satisfied. * * We have seen the widow, bound to the putrid body of her husband, held down by force, and consumed to ashes; we have seen the fatherless around the burning pile, weeping and wailing the loss of their parents.

"My God I mourn the awful scene,
My bowels yearn o'er dying men,
And fain my pity would reclaim,
And snatch the fire-brand from the flame."

In company with his kind host, Mr. Yates also went out frequently among the natives, and having distributed tracts to many with whom he conversed, witnessed with lively satisfaction various groups listening to the reading of these printed appeals. Indeed, this visit so rekindled his former desire for some such place of residence, that he remarked, "Did not Serampore present itself as more important, it is probable I should gratify both myself and my friend by living with him altogether: he says he should be glad if I would, and there is much work to be done."

A request from Serampore, however, summoned him back; and for some months he pursued an uninterrupted course of application to study, rarely equalled and never surpassed. He wrote,

I am studying as closely as I can. Dr. Carey gives me now all the Sanscrit proofs. I read them, compare them with the Hebrew

and then go over them with him, as I do the Bengalee. In Bengalee, I am now beginning to preach. This week I shall commence Hindostanee. I shall continue to study Hebrew till the end of the year, and then, if spared, substitute Arabic in its place.

In October, 1816, he again writes,

Dr. Carey has told me that I should render him more effectual assistance, if I would undertake two new languages, the Khasse and the Munipore. He has made a small grammar of the former, and requested me to attempt one of the latter, which I have done, but which, at present, is necessarily very imperfect. Last week the first sheet was printed in Munipore. I have read it through, and made my remarks. Dr. Carey has gone up the river, and has taken the proof and grammar with him, which he will look over while he is away, and when he returns I shall see how far I have succeeded.

I have lately been making a Sanscrit grammar, but shall be some time before I finish it.

Of this Grammar he speaks at large, and gives an elaborate view of the language.

The following statement of what were his first impressions as to the desirableness and practicability of constructing a Sanscrit Grammar, on a reduced scale, may interest some readers :—

I fancy I have hit upon a plan for the verbs, which will simplify what has hitherto been wrapt in impenetrable obscurity. In the Hindoo system, they lay down no general rules for the formation of tenses; but all are particular: I propose to lay down general rules, and to consider the verbs for which they form particular rules, as irregular. When this is done, the number of irregulars will not be greater than those in Greek. Again, they say they have ten tenses; but, in order to make out this, they call the imperative and conditional modes, tenses; I therefore say there are only eight. They also call distinct voices, modes; and then these modes have again all the modes and tenses of either of the other voices. We have modes in

voices; but can there be such a thing as modes in modes? Therefore, as these verbs have a distinct meaning, as well as all the modes and tenses which the other verbs have, I think they are entitled to be called voices, and not modes. Further, they consider it a part of grammar to treat of all the terminations of nouns, adjectives, &c., which I conceive to be the province of a dictionary. To what a bulk would an English grammar be swelled, if we must tell the learner of the terminations of every noun and adjective in the language! A little reading will teach him better than a thousand rules. They make six classes of compound words; but I think four, at the furthest, will include them all."

After other remarks on the permutation of letters, he proposed, by some new and ingenious arrangement, to reduce his grammar to the size of the Westminster Greek Grammar; and in comparing those languages, as to a middle voice, in verbs, he adds,

And in many other points I find the Sanscrit to correspond with the Greek, beyond what I had any conception of. There are two difficulties in the Sanscrit, which, perhaps, are not equalled in any other language: the one is the compounding of words, by which you may make a word as long as the side of this sheet; the other is, the having of so many words for the same thing: it is common to find ten, twenty, forty, or sixty words of the same meaning. Before the expiration of another year, I shall have learned, and repeated by heart, 14,000 words, and if I am ever able to lay hold of all the words in this copious language, I shall form them into a dictionary.

There was always something Herculean about his literary undertakings. His earliest effort in Greek and Hebrew, was the writing out and committing to memory whole vocabularies of radical words; and he then stated it to be his intention, if not diverted from the study of English, to learn off and repeat Johnson's Dictionary complete, *with all the examples!*

While some encounter new languages with something like a malediction on those transgressors at Babel whose impiety entailed the confusion of tongues, he seemed to revel with delight in the innumerable and ingenious forms of their very letters. Conscious of a power to master any intricacies of combination, the more complicated and fanciful the characters, the higher his satisfaction in adding fresh stores to what had already become stereotyped in his recollection. He says to his parents—

My work becomes easier as I advance, though there are perpetually new difficulties to be surmounted; because as soon as those of one language vanish, another must be undertaken, and in this, as in almost all other cases, a scene of usefulness must be a scene of labour. But it has been said, "Labor ipse voluptas," "Labour itself is pleasure," and this in some degree is verified in my experience. These difficulties do not depress me; the only effect they produce at present, is to inspire new courage, and consequently new exertion. But this boasting arises from my ignorance, for were I not so stupid, there would be no need of such exertion. I not only feel this myself, but I make the Pundits feel it also, by teasing them till they make me understand what I read. My only refuge is perseverance; trusting that it may supply the want of quickness of perception. I assist now in correcting all the scripture proofs in two languages, Sanscrit and Bengalee, and am studying two more, Hindostanee and Persian. I have two Pundits, who are well masters of these languages; the one attends me two, and the other four days in the week. It seems strange to people in Europe to hear of a person's speaking and understanding three or four languages, but it is so common in this country, that no notice is taken of it, and people of the lowest class are frequently capable of making themselves understood in two or three different tongues. From what I have written at different times, perhaps you will conclude that my prospects of usefulness are pleasing. I sometimes think they are, and at other times I am

ready to think differently. If I can in any way be of service to the mission in this country, it will afford me the greatest happiness. But there is enough to make one tremble for one's self. Therefore let all your joy concerning me, be tempered with the greatest moderation, and accompanied with the most fervent prayer for my future preservation and usefulness.

His anxiety for usefulness was not without a recompense. He was privileged to gather fruit unto life eternal from among a small congregation at Barrackpore; and enumerates six converts proposed for baptism and church fellowship, to whom his ministry had been blessed. But with all these encouragements he writes, "There is no situation in which a man can be happy without experimental religion. I have no reason to complain about troubles, having nothing more than I might reasonably expect, but not enough to lead me sufficiently near to God."

In the midst of these diversified pursuits, Mr. Yates completed a work on which he had been for some time employed. His object was two-fold—the more perfect acquisition of the sacred tongue, as the fountain from whence to supply the nations with the water of life, and also as an exercise in rendering the Hebrew into English. This was the translation of the book of Job; of which, by the assistance of his wife, a fair and elegantly written copy was made. Each verse forms a separate line in the manuscript, which is without a blot, and with scarcely a correction from beginning to end. It was thus, before the birth of her first child, that Mrs. Yates employed much of her leisure, participating in her husband's toils and pleasures. The letter which communicated the completion of this work, announces also the rather unexpected arrival of their first-born, now Dr. W. A Yates, M. D.

You ask me what effect is produced on my mind by the sight of idolatrous worship? What you suspect on this is exactly true, viz., that it becomes less by beholding it, than it seemed from description. When I read in England, of the burning of widows, I felt the deepest pity; when I saw one burned, I felt the highest indignation. The grandest displays of their worship exhibit a scene just like Bow Fair, and you may guess what we feel, by what you feel yourself when in the midst of such a scene. In most things that regard their worship, it is said, they are quite different to what they were one hundred years ago; and this gives me hopes, that, through the unremitted exertions of christian missionaries, in another hundred years they will no longer be what they are now. I am not so sanguine as some in these things, but feel fully convinced, that in a work of this kind, there must be much exertion, faith, prayer, and patience, before there is much fruit: we must then sow in tears if we would reap in joy. We must not think, after the first skirmish, that we have gained a complete victory over so great and formidable a host, though, while we trust in our Great Captain, and the supplies of his Spirit, "nil desperandum." When I preach to the natives, I am heard with attention, though, I suppose it is more from the novelty of the thing, than from the desire of salvation. I have with yourself, to lament the faint and feeble glimmerings of devotion. You very well know, that a perpetual attention to hard study, has a great tendency to damp this flame. I trust I have always a firm hope in my Saviour. In my work I am sometimes very happy, sometimes, however, very much depressed, and am miserably deficient in faith, and love, and zeal. As my work increases, my ability for it, if once I had any, seems to decrease. I have, therefore, the greatest need of your prayers, lest after all, I should be a cast away. You know very well that it is no easy task to be "disciples indeed," but it is still harder to be a christian minister and missionary.

The topics touched upon in this chapter were narrated in a lengthened epistle to Mr. Hall, to which Mr. Yates received the following reply:

Leicester, March 11th, 1817.

My Dear Sir,—I return you a thousand thanks for your interesting letter from Serampore. I can make no apology for not having answered it sooner, except my extreme aversion to writing letters, which I struggle against, as well as against other evils, but often too unsuccessfully. I will, however, in earnest, endeavour to mend, and do most seriously intend to be a better correspondent, both to my dear and honoured friends in India, and to others of my acquaintance, than I have been.

I rejoice to hear you are so comfortably married. Mrs. Ward, with whom I had the pleasure of spending a little time at Birmingham, and at Leicester, gave me a most pleasing account of the object of your choice. May you be long spared to each other, and be favoured through a series of years, with all the happiness the connubial state is capable of affording. You are now in a situation that will give full scope for the exercise of those extraordinary powers of memory, and of acquiring knowledge, with which God has endowed you. Your attention is fixed on great and noble objects; the field is before you, and I indulge a pleasing confidence, should your health and life be spared, you will bring great glory to God; and acquire lasting, I might say everlasting, honour to yourself. I can conceive few situations more desirable to a young man of piety, and an ardent thirst for knowledge, than yours. Materials and instruments of study, learned society, the opportunities of conversing with the natives of various climes and countries, an object before you intimately involved with the eternal destinies of millions, and the eyes of a large portion of the literary and religious public, directed towards you in eager hope and expectation! Great talents combined with great attainments, are amply sufficient to establish the fame of a missionary; but nothing but eminent piety will ensure his usefulness. And who, in the immediate view of eternity, would not prefer the devotional mind of Brainerd, to the genius of Newton?

I must make one more apology, and that is, for not writing you before you left England, at your request. My omission arose partly from the reason before mentioned, and partly from a certain embarrased state of feeling into which I was thrown by

the contents of your letter. I felt secretly ashamed that I had not possessed the manliness to give you personally a hint of a circumstance that gave me pain. I ought to have done it, or perhaps, not to have mentioned it at all. My design, however, in doing so, I am sure was good, and whatever impropriety there may have been in my conduct, I hope and believe you have forgiven me. Let us, my dear friend, pray for each other fervently and frequently, that He, who alone is able, may keep us from falling, and enable us to shine as lights in the world.

There is something in your situation, I find not so agreeable as you would wish. The particulars you mention seem strange to me. But at this distance, the judgment I may be able to form must be extremely crude and imperfect. I hope your prudence and piety will steer you with tolerable safety and comfort through all difficulties.

I remain your affectionate brother,

ROBERT HALL.

The length of this letter, of which not more than half is given, the remainder referring to points of a merely local and temporary nature, seems to indicate a determination, as the writer says, "to improve as a correspondent." It is the more interesting from the frankness of the avowal it contains, of which mention was made, page 58. The obscure expressions are thought to allude to some facetiousness on the part of Mr. Yates, which having been misunderstood, gave offence to an esteemed individual, and was thought to require an apology, and the explanation of which Mr. Fuller says, page 57, was "very satisfactory." If the author is correct in the recollection of this occurrence, it illustrates the assertion, that "foolish talking or jesting" are often found "not convenient," though in the present instance, it was confined to mere pleasantry, which, when explained, proved to be altogether innocent.

CHAPTER IV.

REMOVAL FROM SERAMPORE TO CALCUTTA—FORMATION OF THE UNION.

THE reference made in Mr. Hall's letter, to circumstances which had interrupted the harmony at Serampore, may serve to introduce some remarks on a passage in the life of Mr. Yates, requiring elucidation. Mr. Hall had written, "I hope your prudence and piety will steer you, with tolerable safety and comfort, through all difficulties." What he expressed as a matter of hope, the biographer feels confident in recording as matter of history; and does not shrink from averring his conviction, that his friend was actuated throughout by lofty conscientiousness, and the most honourable feelings towards the Society under whose auspices he went to India; as well as a manly and independent sense of what was due to himself personally. Moreover, it will be seen that a spirit of devotion attended all his movements: "Let integrity and uprightness preserve me," was then as emphatically his prayer, as at any period of his previous course; and to know and to do the will of his Divine Master, was his supreme concern.

It is well-known that a formal separation took place

between the Serampore missionaries and the Society in England; and that ten years of painful and anxious correspondence, by letter and by deputation, preceded its final adjustment.* It is equally matter of historical record, that, during this period, another missionary

* *March* 23, 1827, was the date of the document which formally recognized the separation between the Serampore missionaries and the Baptist Missionary Society. It asserted that these should be publicly understood to constitute two distinct and independent missionary bodies. This was signed at Fen Court, London; on behalf of the Baptist Missionary Society, by John Dyer; and on behalf of the Serampore brethren, by Joshua Marshman.

Coming events often forecast their shadows; and it is impossible not to perceive the bearing and tendency of occurrences, during more than ten years, towards such a consummation. It is easy to err, and consider some things, only incidentally connected, as forming part of a series of causes and consequences; and the following dates given in this note, to avoid encumbering the narrative with what does not properly belong to it, are presented to aid those who may be disposed to wade through the controversy. The author thinks it is not irrelevant to his task, to assist in disentangling the complicated web of the history, by a brief chronological view of the principal events. This will exhibit, at the same time, conclusive evidence that Mr. Yates, and brethren who, like himself, sympathized so entirely with the Society which sent them out and supported them, could not remain in union with Serampore; but that separation was inevitable, and necessarily took place at the earliest period of the controversy.

May 7, 1815, was the day of Mr. Fuller's death, the tidings of which reached India in September following: he was much lamented by all, and Dr. Carey preached a funeral sermon from Heb. vi. 12.

October 28, 1815.—A letter was written from Serampore to the Committee, urging upon them the propriety of their taking

institution arose at Calcutta, by the agency of brethren who once resided at Serampore. Although tardily and reluctantly received under the auspices of the Society, this institution stood ultimately in the same relation to it, as Serampore had formerly done; while

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wholly into their own hands the regulation and payment of the salaries of the missionaries supported by them: for this sundry reasons are assigned at length.

January 3, 1816.—The day of Mr. Yates's marriage; when this new arrangement was announced to him, with an intimation that thenceforward he was to look to the Society for his maintenance.

March 11, 1816.—Mr. Ward wrote from Serampore what purported to be an expression of the joint opinion of himself and his colleagues, Dr. Carey and Dr. Marshman. This remarkable communication, which also promised something more complete, "after solemn discussion and revision," was a certain index of their views in one particular, viz., "that no individual missionary now in India, nor any one in future coming from the Society, can have any authority in this station." Three copies of this document were sent by Mr. Ward, and received by the parties to whom they were addressed; but the document itself was repudiated by the Serampore Union, as having been merely an expression of Mr. Ward's personal and private opinion.

April 2, 1816.—A letter from the brethren Carey, Marshman, and Ward, was written, more explicitly advising the Committee to take upon themselves the direction and support of their missionaries sent out from Britain, agreeably with what had been intimated to Mr. Yates in January.

October 10, 1816.—The annual meeting of the Society was held at Birmingham, and Mr. Ward's letter of March 11, was read. Much discussion arose as to the powers with which the brethren at Serampore were invested, on behalf of the Society, and other subjects connected with trusteeship of property be-

the elder brethren continued their own independent career. If the late Dr. Yates were himself narrating all the occurrences by which this new order of things was finally brought about, he might well say "quorum pars magna fui;" for he was indeed so great a part of

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longing to the Society; but more full consideration of these important matters was deferred till

December 31, 1816, at Oxford, when the sub-committee, appointed at Birmingham, concurred in the proposal from Serampore to take upon the Society the direction and support of missionaries sent out,—requested the brethren Carey, Marshman and Ward, to be a corresponding committee, to assist them—and pursuant, as they thought, to Mr. Ward's letter of March 11, took measures with a view to consolidate the trusts of their property into one deed, investing the whole in eleven trustees, viz., the three brethren at Serampore, and eight resident in England.

May 7, 1817.—Mr. W. H. Pearce left England for Serampore, in company with Mrs. Ward. He went under the impression that he was both invited by Mr. Ward, and appointed by the Society, to reside at Serampore, as a permanent home, being associated with Mr. Ward in the printing department. The proposals respecting the new trust deed were despatched at the same time: they reached their destination, August 21, 1817.

September 4, 1817, is the date of the important letter, printed at Serampore, signed by the brethren W. Carey, J. Marshman, and W. Ward. A copy of this document was sent to every member of the Committee. With the impression that a degree of domination had been attempted by the Committee, which threatened both the enjoyments of private life and the means of public usefulness, this letter touched upon every point of disagreement; and was sent as an ultimatum, to foreclose all discussion, and finally settle all questions. Accordingly it was accompanied with an "Explanatory Declaration."

September 16, 1817, is the date of the "Declaration," which

them, that without his personal history, the missionary narrative must be incomplete. It would be futile to attempt to compress within a few pages the involved and complicated contents of voluminous "*Memoirs*," "*Statements*," "*Vindications*," *Observations*," "*Ap-*

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contains, among other clauses, one, that no person belonging to the Baptist Missionary Society shall have the least right or title to the property, or administration of the premises, unless lawfully appointed thereto by themselves, as trustees for that purpose. All this was duly certified before a notary,—published in the European Court of Judicature,—entered in the protocol,—and attested in all due form, so as to give it the validity of law.

June 26, 1818.—The Committee met in London, considered and replied to this document, in a remonstrance, which, it was hoped, would have induced a revision and rescinding of what had filled the minds of all who read it with astonishment and concern. Ever since its arrival in May, the greatest perplexity had been felt; so that, being, as it was expressed, "at their wits' end," they resolved that it was expedient for one of their number to sail to India, and by personal conference, to calm the ruffled minds of the brethren, and allay existing strife. Personal explanations, it was thought, would remove and prevent misconceptions arising out of written correspondence. Different judgments were formed as to the desirableness of so costly an experiment, and subsequent events confirm the opinion that it would have been utterly useless, and that the excellent man who was thought of for that service, and who was willing at all costs to undertake it, would have returned only to experience the mortification of entire failure.

August 20, 1818.—A general meeting of the Committee was held at Birmingham, originally summoned as preparatory to the departure of their delegate, but which superseded that appointment, and substituted a series of five resolutions, conceived in the same spirit as their letter of June 26th. Among other points, the question of Mr. Pearce's remaining at Serampore,

peals," "*Reviews,*" "*Strictures,*" &c. &c., with which the press, at one period, teemed: a few only of the more prominent points can be admissible in the biography of an individual.

The lamented death of Mr. Fuller brought immedi-

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pursuant to the invitation of the brethren there, was referred to. The Committee approved of it; but refused to be refunded for expenses incurred, as was proposed, on the ground of his having been so invited; because the Committee would not, by such a transaction, appear to invalidate the integrity of the mission, and sanction the separation of Serampore from the Society. These resolutions also expressed an approval of Mr. Ward's plan for perpetuating the missionary union at Serampore, as laid down in his letter, March 11, 1816.

So satisfied did the Committee feel, of the happy results of their measures, that they issued a circular to the friends of the Society, stating, that the greatest harmony of sentiment prevailed; and that a line of conduct had been unanimously adopted, which they trusted would prove perfectly agreeable to all parties.

May, 1819, the late Mr. Ward arrived in England, and it was hoped that the result of frequent communication between him and the Committee, would have been as felicitous as any that could have been hoped for, from the voyage of a representative to India. Mr. Ward took part in the Annual Meeting of the society, held at Cambridge, Oct. 7, 1819, at which time the management was transferred to London under a new organization of the Committee.

December 31, 1819.—The Committee, which was the first quarterly Committee held in London, re-asserted the sentiments adopted at Birmingham, August 20, 1818, in more full and explicit language. A series of three resolutions, declared the right of the Society to the property; the desirableness of consolidating all the trusts in one deed, as before proposed, and the absence of any intention to interfere with the management at Serampore. When these resolutions were communicated to Mr. Ward, he

ately to light those differences of opinion, whereby ancient amicable relations were endangered, and instead of the generous confiding of brothers, it became necessary to correspond as between high contracting parties; and when brethren resident in Europe, and

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expressed his own concurrence in them, but without pledging his brethren to similar views.

January 20, 1820.—"Articles of the Serampore Union," were framed and executed, showing the principles on which the brethren there, proposed to conduct and perpetuate their operations.

July 14, 1820.—The brethren who executed the above Articles, met to consider the resolutions of Dec. 31, 1819, and reply to them, on the principles of these recently executed articles, of January 20.

April 25, 1821.—A special meeting of the general Committee was held when the two foregoing documents of Jan. 20 and July 14, 1820, were considered, together with a letter from Mr. Ward then at New York. A letter was prepared of great length, signed by all the members of the Committee present, and printed for the purpose of supplying a copy to each member of the Committee, and to Mr. Ward, but it was not published. This important letter was the result of unanimous resolution; in it the Committee recapitulate the proceedings in reference to all the important points of discussion,—regret that after Mr. Ward's concurrence in previous resolutions, the hope entertained that his associates would also concur, was unfounded and premature,—and after minute notice of every particular requiring elucidation, refuse to become parties to a public and visible separation, by which, in consequence of independence asserted at Serampore, there would be "two distinct societies."

May 16, 1821. Mr. Ward met the Committee, when the above letter of April 25, was fully discussed, and mutual explanations were given, which appeared to be satisfactory on both sides.

December 17, 1821. The Serampore missionaries in reply to the explanatory letter of the Committee, of April 25, is sent

those in India, proceeded to carry out, each, their own ideas, divided as they were by so many thousand miles, and at that time not able to calculate on answers to letters more expeditiously than once in the course of a year, it was not possible to preserve harmony of co-operation.

At Serampore, such measures were pursued as amounted to a practical and permanent adoption of their own principles of union and action: and on the other hand, the younger missionaries, actuated by the

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a communication still longer than the document of Sept. 4, 1817. It also surpasses the former in the strength of some of its assertions, and, altogether, was of a nature to render hopeless, all further attempts to restore the oneness of the Society, as it was supposed to exist previous to the death of Mr. Fuller. To this letter no answer was ever returned by the Committee.

It is thought unnecessary to the author's object, to lengthen this narrative of dates, nor would it be compatible with the biographical character of his work. The Rev. Joseph Ivimey observed, "the events are so various, and the documents so multifarious, I feel myself overwhelmed and confounded by their perusal." The dates given, with the brief notices of occurences, will suffice to guide readers who are disposed to inquire further into the unhappy differences of those times. It will at the same time be perceived that, pending the early part of such correspondence between Serampore and the Society, of the nature of which it was not possible that Mr. Yates should have been ignorant, cordial union between himself and the senior brethren, was impossible. On the contrary, when acquainted with the printed document of Sept. 4, 1817, so far as to have its principles fully expounded, he felt himself shut up to the course he adopted. As he was absent from Serampore while that document was in preparation, so, on becoming acquainted with it, he resolved not to return. Hence arose the missionary establishment at Calcutta.

views which prevailed at home, redressed their inconveniences by a removal from the place and circumstances which occasioned them; and felt that in so doing they were maintaining a stand for the original principles of the mission. But neither could they correspond more frequently with home, and defer action till letters of instruction arrived. On the contrary, they sometimes were from necessity carrying out measures on which the Committee at home were only deliberating; and there were afterwards several turning points in those deliberations which were in all probability arrived at, in consequence of information of what was done, or doing, or intended to be done abroad. Of this, the author remembers one rather amusing instance, of somewhat later date. It was a matter of debate, to what extent it would be proper to sanction measures which might have an appearance of rivalry in places so contiguous as Calcutta and Serampore; when from letters in his own possession, he was able to show that the brethren in Calcutta had already proceeded to a point so very far beyond what some members of the Committee thought prudent, that the discussion was altogether useless. Again, when a strong feeling in favour of reducing the new establishment was expressed, he felt bound in conscience, to intimate that his friends abroad saw their way clearly,—were as conscious of the practicability of their undertaking, as of the uprightness of their intention,—and felt themselves irrevocably committed to the endeavour.

This remark is somewhat ante-dated, but connected with it, may also be mentioned the circumstance that, Mr. Yates's letters, though written in confidence, were in several instances seen by Dr. Ryland. Whatever in-

fluence, therefore, they may have had, it was uniformly through Dr. Ryland, who states in his correspondence with the author, that he had

Urged the propriety of Mr. Yates staying at Serampore, because he had made extraordinary progress in the Western languages, and I considered him as likely to make similar progress in the Eastern; therefore, having such a taste for literature, I thought it a pity he should not become a more general orientalist, rather than merely acquire some one dialect in the place where he might reside. Yet I told our brethren that I should not urge it as a general rule for young men to stop at Serampore &c. I perceive you have heard from Yates, and should be glad to know further particulars: how he likes his situation, how he employs himself, and whether he is likely to go to any other.

Again he says,

There has been very little thought of removing Mr. Yates, and certainly none of urging him to do so against his will. The utmost to which I should have assented, would have been to sound Yates and Dr. Carey, and leave it to their decision.

As the principles of Mr. Yates had been tried by differences of opinion, previously to his embarking, and for a few months he experienced a mental discipline, of high importance, in teaching him a lesson of self-dependence; so we find him, in this critical period of his career, thrown entirely upon his own judgment, without counsellers to advise with, or friends to support him. When Mr. Fuller inquired of him, whether he expected to reside at Serampore, and added, "Well, you need not be anxious about staying at first; if you are fitted for the work, you will be ultimately chosen for it," &c., he little thought, that to remain at all, would soon become irksome, and that the only difficulty would be, how and when entirely to detach himself from that community. This, however, was

marked out for him by the great Head of the church, and came about in the course of providence, with comparative facility, as follows.

Mr. E. Carey was laid aside by an affliction which threatened his life. Physicians ordered him to try the sea air, and afterwards to spend some months at Digah. During his absence, Mr. Yates was requested to supply his place for a few months, and accordingly went to reside at Calcutta. This was an interruption to his studies, and a great addition to his labours. He entered very heartily into the work; and in concert with Mr. Lawson, preached the word of life in the jail, the fort, and many private houses, as well as at the chapel. The schools also claimed ceaseless inspection, from the character of the masters, as well as the gross ignorance and inattention of the scholars. He also applied himself to the study of the Telinga, and, after much difficulty, deemed himself happy in obtaining a competent pundit, who was also a good Sanscrit scholar. The new language, he observed, "must be conquered by patience and industry."

On the day of his marriage, he had been informed, that upon reconsideration of a previous arrangement, it was thought best that he should draw his salary direct from the Society in England; and before leaving Serampore, he received a letter from the brethren, stating more explicitly that he and others sent out by the Society, "must look to that Society for support," and, further, that "the brethren at Serampore reserved to themselves the undisputed right of applying the products of the mission establishment as they thought fit, in carrying out their missionary projects." From this and other incidents, he saw and felt that, although he

had been invited in a formal manner, nothing was further from the intention of the mission family at Serampore than to constitute him "*par inter pares*," an equal with themselves in their confraternity. Enabled to contemplate at a distance, recent occurrences at Serampore, and to form a more accurate judgment of the relation of all parties to the Society, and of the propriety of immediate removal, he was brought to a final and complete conviction, that not only would his happiness be greatly promoted, by engaging in some new and separate work, but that thereby he should be more useful. He, however, resolved first to set apart a day in every week, for three or four months, to seek Divine direction by fervent prayer.

Under this excitement, and the pressure of important duties, his health gave way, and medical advisers prohibited his preaching more than once a week. This was a period of deep searching of heart, during which he severely tested his motives, revising all the way by which he had been led, and deliberately weighing all the bearings of events, then transpiring. His letters of this period, evince a state of mind much perplexed, but gradually feeling its way toward a decision fraught with consequences, the nature and extent of which he was unable fully to appreciate: an inclination to resent what he felt to be unjust, he says, "was subdued by committing all to Him who judgeth righteous judgment. Nothing shows us what we are, like suffering." At length he wrote

August 4th, 1817.

I have written to Dr. Ryland to inform him that it is my intention to leave * * * If it should so turn out, I must say, that if I did not feel quite confident that I could better serve the

interests of the Society, and of religion in general, and at the same time, promote my own happiness, I would never quit it. But, if I can be more useful at another place, and am not needed at Serampore; if I can be preparing for it elsewhere, should I ever be needed, then, I think both reason and religion speak for my departure.

I say these things from no passion, from no quarrel, but they are the sincere views and feelings of my best judgment. * * * I should like to be engaged in the languages, and I resolve that my life, and every talent I possess, shall be devoted, to the utmost of my power, to the good of the natives. I am reduced to the necessity of acting contrary to your kind advice, "Take time, observe," &c., &c. But you know how much we are affected by circumstances, and often cannot tell how we shall act till they arise. If any one had told me that I should wish to leave Serampore, after having been invited to stay by the elder brethren, I should not have believed him. I resolve to set apart one day, every week, for prayer for direction on this important subject, and before Mr. Carey returns I shall finally settle it. He agrees with yourself, and says, "Do not, if you can help it, make up your mind unalterably, or if you do, do not positively communicate it at present." From this, therefore, I feel myself bound to take three or four months, for deliberation and prayer, before I proceed to final measures.

Hence, it is obvious that Mr. Yates felt a crisis had arrived, involving weighty and responsible measures,—when he obtained information of the purport of the document from Serampore to the Committee, Sept. 4, 1817, which occasioned so great a sensation throughout the Society, he sent a formal intimation that it was not his intention to return to Serampore. The brethren there, without further observation, acquiesced in this decision: additional discussion was clearly useless; the constitutional firmness of his mind, and that decisiveness of opinion which he himself felt, amounted

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to inflexibility of determination, rendered it now desirable, in the opinion of all parties, that he should complete his removal as soon as possible. One consequence of this decision, was the immediate loss of the learned native whose services he found very important; but it was not in his power to raise the requisite remuneration for a pundit. He was also deprived of the advantages he had previously enjoyed from the regular perusal of the proof sheets in different languages. This could not have arisen from any distrust of his literary capacity; for, when wishing, not long afterwards, to direct his attention to a more distant region, the brethren at Serampore say,

Choose then, dear brother Yates, your sphere of action, arouse yourself, and set a glorious example. Promote the highest interests of the Society, and of your adorable Redeemer. Become the light of a province, or of a whole kingdom; the soul of a missionary system—the proper sphere for the energies of an European brother. * * * Choose some station, where, while you plant the gospel, you, on the spot, with your talents for translation, can perfect versions of the Scriptures, to which we, from a distance, can only open the way, by a first and incorrect translation; and we will print what you prepare, and do all in our power to render your labours effectual.

This advice was at variance with the opinion of Dr. Ryland, in the extracts given page 92, and did not approve itself to Mr. Yates.

In a family union, like that at Serampore, imperfectly explained, and viewed only at a distance, apart from practical operations, it was not possible to introduce new members who had been strangers to the formation and growth of the original compact. A new comer, with only a theory of union where "all things common" was the supposed law, could scarcely

fail of being perplexed with, and of making inquiries relative to usages to which circumstances had given birth, under the changes of succeeding years. But these inquiries, though made in all the simplicity of inexperience, would almost inevitably give offence, especially to the rising and influential branches of the family, who appreciated, as children ordinarily do, the result of their parents' successful toils and talents. After the lapse of thirty years, it would be useless to remark on minor matters of detail, which had the effect of producing, in the minds of married missionaries generally, a desire to occupy posts, untrammelled by the rules of previous labourers, and where, amidst the vast world of pagan darkness, they perceived so many opportunities of opening up new and momentous spheres of action.

Serampore was the *beau ideal* of a missionary establishment. That Danish settlement originally became the seat of the mission, because it was the only asylum where missionaries, although Britons, could enjoy protection from persecution, and the unjust and irreligious interference of their own government. It must stand through all ages, as the dark disgrace of the English in India, that they pre-eminently resisted the introduction of gospel light, and contributed, more than any other European power, to uphold the vicious and cruel abominations of heathen worship. The Danes at Serampore were honoured, in the providence of God, to throw their national flag over the missionary band, as the Ægis of protection. The Divine Ruler reserved to them that insignificant portion of territory, scarcely large enough for a park to the palace of a governor, as a refuge for his own servants. The reli-

gious opinions and practices of the Baptists, absurdly repudiated in Denmark itself, were by that same power protected and nourished in India, so that the mission flourished till the christian world rang with the honoured names of men who had borne the burden and heat of the day. The triumvirate cannot now pass into oblivion, neither can they be disjoined in the honourable transmission of their names to posterity. As long as Fuller, Sutcliffe, and Ryland, are handed down to successive generations, as the men whom God honoured in fanning the flame of modern missionary zeal, so long will Carey, Marshman, and Ward, be associated, as, in India, "*the first three.*"

Applauded to the echo by the tongues of senators, and immortalized by the songs of poets, the Serampore Union was after all but a human institution. A specific dispensation was entrusted to it, but the men themselves were not suffered to continue by reason of death. Such seems to be the Divine ordaining with many a social organization; they live their day and serve their purpose,—then lose their influence, and their resources are dried up: mean time, from the change of circumstances or of men, other forms of union and co-operation are originated, and, by different agencies, the same great ends are accomplished.

Not many weeks before Mr. Yates went to Calcutta, Mr. James G. Penney arrived there. He had gone to India at the solicitation of the brethren at Serampore, but under the auspices of the Society, to occupy the situation of Master in the Benevolent Institution. Joseph Lancaster himself had trained him in his youth, to a most perfect acquaintance with his system of teaching. Mr. Penney received also his first religious

impressions under Mr. Lancaster, whom he ever regarded as a truly pious man, and remembered how he would, in seasons of trouble, walk up and down a room for a whole night, pouring out his soul to God in a singing cadence of voice. With great talents as a schoolmaster, Mr. Penney had the heart of a missionary, and embarked most zealonsly in the work at Calcutta. His friend and master wrote him a singular and characteristic letter, with reference to this undertaking, saying,

I have got thy letter, and though thou art touchy, and hast been silent only on an imaginary cause, I am not sorry thou hast written at last, for I believe thou art a right hearty good sort of a fellow. I once thought that in exercising thy right of fixing thy own habitation, thou intended that thy soul should dwell in an alley, but, behold, all of a sudden thou hast grown so ambitious, nothing but the great Pacific Ocean and Islands are the objects of thy solicitude. At least thou wantest, as a very little thing, to swallow up the waters of the Ganges, crocodiles and all. Now I always told thee thou wast a queer one, but I am not less pleased than surprised to find thee in this singular mood. I cannot exactly say whether thou art quite right in this matter, and should be grieved for thee to do such a thing hastily, yet I always loved thee; and I hope best wisdom will guide thy way, and cast up a path for thy feet, * * * The undertaking is weighty; it may be for life, and requires consideration. Unless the Divine blessing be sought, the Divine direction ought not to be expected, nor is protection likely, in such cases, to follow. I must commend thee and thy cause to God. But if *thou choose such a path, I forewarn thee not to expect a smooth one*, &c., &c.

Believe me, thine truly,
JOSEPH LANCASTER.

The Benevolent Institution may be said to have had its origin on Lord's day, Sept. 23, 1809; when a letter

from the late Mr. King, of Birmingham, was read by Mr. Ward, at Calcutta, giving an account of the success which attended their schools. This led to some remarks about the multitude of poor country-born children in Calcutta, in a most pitiable state of ignorance, and the desirableness of a free school for them. Such a school was opened in 1810, and was extended to girls in 1811, when the number of children became 300; the Lancasterian, or British system of education was introduced, and it was favoured with much public support. The children were taught to read the Scriptures, both in English and in Bengalee, and multitudes of natives, bearing the name of Roman Catholics, resorted to it. These, as well as the Mussulman children, were sunk in superstition and vice. Being placed in the midst of the native population of Calcutta, a most extraordinary collection of pupils at all times congregated,—children of Europeans, Portuguese, Armenians, Hindoos, Mussulmans, natives of Sumatra, Mozambique, Abyssinia. Under the able management of Mr. Penney, the Institution was soon carried to the highest pitch of prosperity. He was not only an invaluable acquisition in that department, but availed himself of every hour which he could honourably command from his primary school duties, to do the work of a missionary of the cross. Hence he was prepared for zealous co-operation with the brethren there, between whom and himself the most cordial friendship soon arose.

Mr. Yates entertained no hesitation about the propriety of remaining in Calcutta, but seems to have decided upon it as a matter of course, without having had revived in his mind any thought of places formerly

contemplated. The hand of God was clearly in it! His first concern was that the same moderate salary which, with very strict economy, he found barely sufficient at Serampore, should suffice for the metropolis. To this end, he immediately opened a school at Boitaconnah, and soon obtained six boarders. In this undertaking, Mr. Penney co-operated, so far as was compatible with his other duties; and for purposes of economy, their families resided together. When Mr. Carey returned from Digah, somewhat recruited in health, he also joined the same domestic union; and Mr. Lawson ultimately transferred his connexion from the brethren at Serampore to those at Calcutta, as being avowedly missionaries of the same Society. "May the great Head of the church give all wisdom to direct, and grace to support, under such peculiarly trying circumstances!" was the prayer of Mr. Yates, adding, "Though these things are truly painful, I feel persuaded that they will, in many respects, work for good: they have opened for us a door of usefulness, which, we trust, no one will be able to shut."

Under the influence of devout feelings, like those expressed in this letter, the brethren met to draw up resolutions which would serve as the basis of their union; the substance of these was as follows,

1st. That the exclusive object of the union, is the propagation of the gospel among the heathen, and the promotion of each others' happiness in that work; and that families shall live together or not, as may be deemed most convenient. 2d. That we will act in unison with the Society in England, and in conformity with the advices of the Committee. 3d. That should funds so accumulate, as to enable us to purchase premises, such premises shall be considered the Society's; shall be bought on

their behalf, vested in their names, with such trustees as they shall approve, and according to such formularies as they may direct, and such writings and deeds shall be placed under their own care. 4th. That we communicate to the Committee, at least twice in the year—four times if materials should be supplied—a memorial containing a free unvarnished account of our engagements, our successes, and our prospects. 5th. That in the disposition of our work as missionaries, the talents, inclinations, and habits of each, shall be particularly consulted; and the whole, so arranged, as shall be judged most eligible for the circumstances and convenience of each individual. 6th. That we have a meeting once a month, to consult about the best methods to be adopted in pursuing missionary labours, and once a month particularly to pray for a Divine blessing on our undertaking. 7th. That should any one of us be removed by death, those who are spared longest shall consider themselves bound to provide for the bereaved family to the utmost of their power, according to the directions of the Society. 8th. That if, through death, or a multiplicity of engagements, it should be thought necessary to have united with us another person, we will regard him as one of ourselves, and do all in our power to make him happy and efficient in his work.

Shortly after the framing of this constitution for their union, which corresponded with what they had understood to be the original principles of the Society, they were joined by Mr. W. H. Pearce, who, after a few months' residence at Serampore, decided on transferring himself to the neighbouring metropolis, and to the newly constituted confraternity of missionaries. This was a matter of great joy to the other brethren, who thus unexpectedly and suddenly found themselves associated in a community possessing within itself as striking a diversity and combination of talent as Serampore itself presented. Writing to the author to take measures for furnishing such school apparatus as was,

in the first instance, required, Mr. Yates expressed the feelings of a true and honest heart in reference to the great work of God, without being at all discouraged by the temporary cessation of literary labours in connexion with his former associates—he says, "There is now an opportunity for the Society to establish one of the most important stations in India at Calcutta; and this they may do upon the original basis of the Mission, which we all approve: they may have every thing in their own hands."

In a letter to his parents he wrote,

You would learn from the last you received from us, that Calcutta is likely to be the final place of my residence. * * * We hope, in the course of a year or so, our school will entirely support us, and this will be a great consolation to us if it can be accomplished, because it will save the people in England a very considerable sum of money, and will enable them to be more extensively useful in promoting the gospel in these heathen lands.

In Calcutta there is a large field of usefulness in preaching both among Europeans and natives. I have only to lament my want of strength to enable me to be more active, and more useful in so good a work: we have now a very fine congregation of European soldiers in the Fort, all of them are very attentive, and many of them pious men: there has been a very considerable change in the army in this country, with respect to their attention to religion. I am sorry that no more effect has been produced in the minds of the natives, by the preaching of the gospel; but we must go forward: it is God's to give the success, and we know that the same grace which has turned our hearts to God, is able to turn theirs; the times and the seasons are in his hands, it is ours to labour, and to pray to him for the blessing. You will, I am sure, be glad to hear that I am happy in the work, in which I am engaged. I have found myself abundantly recompensed for the sacrifices I have made in the cause of Christ; he has suffered me to lack nothing that would be

really useful to me. I have only to lament my great unbelief, that, after so many repeated proofs of his kindness, I should be found to distrust his grace and mercy. In my social relations I think myself highly favoured indeed * * * living with friends who, I believe, sincerely love me, and whom I sincerely love. In my religious associations, I am not less happy, for we all unite as the heart of one man in devoting ourselves to the service of our Redeemer. We begin and finish all our days with prayer and praise, in communion with each other, and in communion with Him, whose we are and whom we profess to serve.

As soon as it was found practicable, they united in sending their first joint letter to the Committee, dated April 17, 1818; and it is an interesting coincidence that the very first number of "the Missionary Herald," which was commenced in January, 1819, contains this letter, as its second article, the first being, very appropriately, an extract from Dr. Carey. Thus, the organ of the Society's communications, then first published, opens with a report from the Calcutta Union, whose operations have, by the blessing of God, continued to enrich its pages down to the present time. It may also be remarked, that the close of the letter announces the formation of the first auxiliary missionary society in the East. The meeting was held in the house at Boitaconnah; it was numerously attended, and remarkable both for the unanimity enjoyed, and the liberality displayed. It seems scarcely possible to mark more striking coincidences in Providence than this period presented, whereby ultimately there arose so flourishing and effective an establishment, which for a quarter of a century has continued to bless the East with materials for its elevation and evangelization.

CHAPTER V.

RESIDENCE AND LABOURS IN CALCUTTA, TILL HIS RETURN TO EUROPE.

CALCUTTA opened as fine a field for missionary labour, as the world presented. Eight hundred thousand pagan idolaters crowded within narrow limits, and accessible by every appliance which christian philanthropy could devise, seemed to cry aloud for help. But little direct effort had been made to impregnate this vast mass with the evangelical leaven, not a single native chapel was then in existence;—not that they had been overlooked by the ministers of the cross, who had laboured so many years in their high missionary calling, but the men of God, then in India, were only few in number, while with capacious benevolence they formed vast projects, embracing all the Eastern nations, in pursuance of the motto, "Attempt great things." They had planned on the basis of Divine promise, and acted in dependence upon Divine power; but it was found that even their preliminary work prevented them from engaging in constant and extended proclamation of the gospel to the heathen in the neighbouring metropolis. It was obviously impossible for mortals to do more than they were performing, and the wonder is not that some things were found to be impractic-

able, but that so much was achieved. Mr. Yates never disparaged the talents or the labours of those whom he followed into the field, and has since followed into the rest that remains.

The grandeur of Calcutta, as a city of palaces, had no attractions for him, and all its bustle and noise, with its teeming population, innumerable dwellings, dusty roads, and intolerable heat, were particularly repulsive. He had always felt an aversion to large and populous cities, and observed, "Had I made my own choice, it would have been one of the last places I should have selected;" but God, who "fixes the bounds of our habitations," assigned him there his residence, and seemed as clearly to point others to the same centre, that from thence, might be "sounded out the word of the Lord." When Mr. Pearce decided on leaving Serampore, it was with a vague project of accompanying Mr. Adam to Bombay, and in that presidency establishing a printing press; but impediments in the way of such an enterprize, proved insuperable, and brought them both to Calcutta, and Mr. Adam subsequently married the sister of Mrs. Yates. Hence, before Midsummer, 1818, from feeling himself almost solitary, in the midst of the great city, Mr. Yates found himself associated with, and surrounded by an unexpected body of friends. Writing to Captain Kemp, who was then at the Cape, he says,

Calcutta, June 11th, 1818.

My Dear Kemp,—We were exceedingly glad to hear of your safe and speedy passage to the Cape; and hope and pray that, by the same gracious Providence, you may be equally prospered, till we see you again in Calcutta. I hope this will reach you at the Cape, as I hear a ship is about to sail, and I write six days from the receipt of yours.

Strange things have happened since you left, but none that will appear very strange to you, as you had a clue to them. * * * Carey joined Penney and myself, as soon as he came down, and Lawson also. Adam, who arrived after you left, while at Serampore lived with Pearce, and they were very intimate. * * * Both have now removed, so that we have two more added to our number at Calcutta. What a world of shadows is this! We have commenced our labours among the natives, and find an abundant field of usefulness before us; and if the blessing of God attends our efforts, we trust some good will be done in this benighted place. Our highest expectations have been more than realized, as to our prospects. Oh that we may have grace and strength rightly to improve every advantage to the glory of God! * * * There is plenty for us all to do; and thus far God has made our path plain before our face. May we ascribe to Him, and him alone, all the praise and glory.

Yours affectionately,

W. YATES.

Two American missionaries, Messrs. Wheeler and Coleman, with their wives, were also domiciled with them for a while, so that their family circle was suddenly enlarged to twenty-two persons. The utmost harmony prevailed in this large community, while a truly fraternal and affectionate intercourse with the missionary brethren, Keith and Townley, constantly gladdened their hearts.

Willing to attempt any labour compatible with his main object, whereby the funds of the Society might be assisted; it has been mentioned that Mr. Yates engaged in keeping a boarding school for boys, and was encouraged by increasing success. In this respect they were further prospered by a remarkable opening in providence, whereby some of the females in the community became engaged in a highly respectable seminary for young ladies, which they were enabled to

purchase of a lady whose impaired health required her to relinquish it. In fact, so deep an impression was made upon him by the conjuncture of affairs, which had so unexpectedly congregated missionaries of diversified, but harmonizing talents, and devoted hearts, that all his letters contain references either to Mr. Lawson, as engaged in writing tracts and ornamenting them with beautiful specimens of wood engraving, or to Mr. Carey's unrivalled talent in native preaching, and admirable tact in dealing with querulous objectors, or to Mr. Penney's acknowledged pre-eminence in teaching his anomalous assemblage of scholars, as well as pious activity in his office of deacon; or to Mr. Adam's great capability for the acquisition of the Eastern languages; or, last but not least, to the business-like habits and talented enterprize of the late Mr. W. H. Pearce, as a printer, one of the best pupils ever trained at the Clarendon Press, Oxford. So remarkably adapted to act in concert was the entire band, that all the accomplishments of Mr. Lawson were now in requisition, either to instruct the pupils in some departments of study, or to assist in preparations for printing, by his skill in punch-cutting. He excelled in every kindred production of the pencil or the graving tool; and was, moreover, both a musician and a poet. Of a somewhat morbid and melancholy turn of mind, he had been, during the past few years, peculiarly depressed, but from this period he felt greater elasticity, and was able to take part in native labour, as well as in English preaching, while, both in his studio and in tuition, he found scope for his versatile and elegant genius.

This happy coincidence of circumstances and asso-

ciation of agents, promising the most harmonious co-operation, was accompanied with many openings in Providence, whereby they were enabled to reach the native population. It was, however, rather as city missionaries than as itinerating evangelists, they proposed to labour. Whatever influence they might be enabled to exert in the capital, as the heart of this mighty empire, would speedily extend to distant provinces, by the constant influx and departure of the teeming population, especially at the great annual festivals, or Poojahs, of which the Churruck and Doorga, are the chief. From the metropolis, the whole country was open to their operations, while in every direction, "darkness and the shadow of death" brooded over the people. "The face of the covering cast over all people, and the veil that is spread over all nations," was scarcely rent, in any part of British India; but the foot of the christian missionary might traverse the darkest and most distant regions.

Mr. Yates thus refers to these facts,—

My dear Parents,—We can travel for hundreds of miles, preaching the gospel, without being stopped or abused in our career, and can gather a considerable number to hear in any village we choose to enter. We have two or three making serious inquiries: we hope they may be sincere; but the people live so much by their idolatry, and are bound together so fast by the ties of their caste, and suffer so much reproach from their friends for professing the gospel, that it is a very difficult thing for them to be steadfast. This makes our work very painful and discouraging. But, what is more difficult than all, is that they have such light ideas of sin; so accustomed have they been to it, in their practice, and so encouraged in it by their system of idolatry, that for crimes which the most abandoned in England would be ashamed to avow, they seem to feel

neither shame nor remorse. It is impossible to describe to you how low they are sunk in moral degradation; and hence the need they have of the gospel, to form both their present and eternal happiness. The population here is immense, the natives swarm around like bees in every direction, and yet, of nearly the 1,000,000, with whom we are surrounded, I suppose there are not fifty seeking after God, and living consistently with the gospel—so true is it, "they have all gone out of the way, they have altogether become unprofitable." Amongst us there are only two, at present, who can speak to them about their salvation,—Eustace Carey and myself; and neither of us is very strong, or capable of enduring much laborious exertion, without injuring our health. Thus you see that difficulties surround us on all sides, and we are frequently led to exclaim, "Who is sufficient for these things?" yet we are not driven to despair; we know the work is God's, and that he can glorify himself by weak instruments. We find the work, with all its discouragements, is its own reward; and the more we engage in it, the happier we feel.

Their intention was, in the main, to confine their personal ministrations to the city and its suburbs, itinerating to a distance only as circumstances might dictate, or health require. Accordingly, the first object was to obtain suitable places for holding meetings, with any who could be induced to attend. For this purpose, it was proposed to erect a few houses, or rather sheds, as they might be termed, which were called native chapels. The first of these was Entally, which, with one somewhat larger, enabled them to make an experiment. Many hundreds of natives, having at different times met them in these houses, or hovels, the number was speedily increased to seven or eight. Many of their own temples are private property, and more or less adorned, according to the means of the proprietor, whose object, for the most part, is

gain; hence there might have been the less repugnance to enter these places of christian worship. They were all situated in the very midst of the dense mass of idolaters, and well adapted to the purpose. Referring to this, Mr. Yates says, "We have opportunities now of preaching to the natives, five or six times every week, and generally have a good number to hear us, who listen very attentively. This, which, we think, is and and ought to be our principal employment, together with supplying at the Fort, and attending to our schools and translations, is quite sufficient for all the strength we have."

The erection of one of these native chapels presents a striking instance of the power of real religion, when once it takes possession of the soul. A Portuguese woman, who had herself been brought to the knowledge of Christ, and become a member of the church, resolved on consecrating her wages, while in service, to the promotion of the true religion. Nothing occurred to her as more likely to effect this, than the erecting of a house for the worship of God. In presenting this, the fruit of her hard earnings and careful savings, to the missionaries, she sent the following letter, replete with pious feeling, and indicating the most beautiful simplicity and humility.

MAY THE GLORIOUS GOD BE VICTORIOUS!

MY DEAR BROTHER,—I am by no means worthy to write to you, or even to call you brother, because I am a very insignificant person. It is through the love of the Lord that I have been able to call you brother. I have one request to make; and that is you will not think any thing of the house, for it was not from me, but from the hand of God. If the Lord alone had not given me the mind, I should have been able to do

nothing at all. O Lord! thy mercy is great; thy death is all in all! I could stand in the streets to proclaim thy praise; but then men would say I was mad. O Lord! what shall I do to proclaim thy praise? A few days ago, as I was sitting and meditating, my mind was exceedingly happy, and I said, O my mind, come and let us build a house in which we may proclaim the praise of the Lord! After this, however, I did not know whether I should do it or not, because I thought, O mind! if this is only done with the body, then I shall be certainly like the idolaters, who think there is merit in such things. Then my mind was afraid; but I said, O my mind! whence has this desire arisen; how do I know but it came from the hand of the Lord? O gracious Lord, if it came from thee, give me an humble mind, that in this thy name may be glorified! O Lord! we are the cultivators, what can we do? Thou art the giver of the fruit, thou canst do all things: nothing is impossible with thee! Let me not trust in my own wisdom, but in every thing acknowledge thee! May the grace, love, and peace of our Lord Jesus Christ be with all the brethren and sisters! Amen.

(Signed) AN INSIGNIFICANT HANDMAID OF THE LORD.

This excellent saint not only made what, in her circumstances, might be termed a costly offering, but so far as her situation would allow, she frequently visited it, to see that it was kept "neat and clean, and fit for the worship of God." These places were further found convenient for holding evening meetings by lamp-light, a thing which had never previously been attempted. In reference to these engagements Mr. Yates wrote,

Our work among the heathen is increasing very fast,—would that our usefulness, in turning them from darkness to light, increased as fast! We are now building our fourth place of worship among them. Some begin to attend regularly, and many come to hear what this new doctrine meaneth. It is a great pleasure to us, that we can preach to them in their own

language, and make them understand; and we hope and pray that the Spirit may apply the word with power to their hearts, for as yet they are very much unconcerned about their salvation.

Besides multiplying these places, they decided on the important step of erecting a house, or bungalow, for the residence of a missionary at Doorgapore, four miles from Calcutta, that each alternately might reside there for six months, and thereby become thoroughly familiarized with the native population. It was a house of no great pretension, though superior to the chapels, being "built of mat walls, and thatched with straw." The reasons assigned by Mr. Yates for this measure were,—

The natives do not like to come to the houses of Europeans; on which account we have resolved to accommodate ourselves to them; and for this purpose have taken a piece of ground, on which we are building a bungalow house, and one of us, in turn, will constantly live in it. It will considerably increase our expenditure, but we are fully persuaded that it is the only way of becoming extensively useful among the natives. It is advantageously situated, being quite out of the way of Europeans."

We have engaged to supply it alternately, half a year at a time. Then we shall all learn something of the real nature of missionary work,—some of its privations, and, we hope, many of its pleasures. Our congregations among the natives are on the increase, and we address them with much more confidence and pleasure. There are many who make some inquiry about the new way; but none of whom we can entertain very sanguine expectations. We need very much the outpourings of the Holy Spirit in this dry and barren land. Oh that our faith were more strong, and our prayers more ardent!

His own first term of residence at Doorgapore is thus referred to, March 18, 1820,—

I have this month entered on a new sphere of action; having

removed from the noise and bustle of Calcutta to the quiet retreat in its suburbs, called Doorgapore. This is our missionary station: here, if my life is spared, I am stationed for half a year, and hope that, every day of it, I shall preach to the natives the gospel of Jesus Christ. I find myself in the very heart of Satan's empire now, and cannot take a step without having to encounter the great adversary in the persons of his great friends, the poor, deluded idolaters. When I think of the inveterate hatred which they manifest to our message, I wonder that some of them have not, before this, made attempts upon our lives. Through Divine mercy we have yet been preserved, and He who has preserved us hitherto, will preserve us unto the end. He can cause the wrath of man to praise him, and the remainder of it he can subdue. You can scarcely conceive how different a a thing preaching the gospel is here, to what it is in England: there you are always heard with attention, here we are frequently laughed at, insulted, and hooted after; and even when heard with attention, have little reason to believe that our message will be regarded. If any, therefore, may complain with the prophet, "Who hath believed our report, and to whom is the arm of the Lord revealed?" surely we may. Magnificent views of translations, colleges, schools, seize the human mind: still the grand command is, "Go and preach the gospel to every creature." My dear Hoby, I wish you would try to stir up the hearts of your people to earnest supplication for us on this subject. Till this is done generally, we have little hope of success. If an apostle continually exhorted, "Brethren, pray for us," we poor missionaries have much more reason to be in earnest. There are many temptations in this country to relax in the arduous work; and unless supported by the prayers and counsels of those at home, our danger is increased. We have endeavoured to cut off, as far as it is in our power, all possibility of retreat; hence one of us must always be devoted to the work, while the others in the city attend to it as far as possible. There are four places of worship to be supplied in Calcutta; here there are only two, and the rest of the work lies out of doors. We have lately obtained another piece of ground from one of the native kings,

for another place of worship, in the very heart of the native population.

By frequent discussions with objectors, and conversations with inquirers, as well as by the distribution of tracts and portions of Holy Scripture, more was done to awaken the apathetic Hindoo, than had previously been practicable. In this work, it pleased God to give cheering tokens of his favour, so that they were not left without witness. Amidst this ocean of life, to which the vast heathen population may be compared, the native chapels may be viewed as so many light-houses, reared to exhibit to the view of myriads, that truth which alone can guide the voyager to the heavenly port.

Before this visit to Doorgapore, Mr. Yates mentioned the conversion of a native of the name of Paunchoo, observing, "He now attends us constantly, and assists. If he keeps humble and steady, we have every reason to believe he will prove a very useful man." He was bold and active, but not so cautious as to justify his being trusted alone: he, therefore, remained at Doorgapore, and accompanied each missionary during their respective terms of residence. In this way he rendered many important services to the mission, while himself was preserved from many snares, arising out of the habits and associations of early life. He was a nephew of Sebuk Ram, a native preacher, but very much unlike his uncle in character. He followed the calling of a musician in idolatrous processions, and lived illicitly with a native woman. This gay votary of sinful pleasure was among those least likely to be affected by the gospel of redeeming love; but how often does the Holy Spirit select those,

as the trophies of his grace, who had signalized themselves in sin and folly! He first heard the gospel from Mr. E. Carey; and being brought effectually under its influence, his marriage immediately took place, and he gave evidence, in other respects, of the sincerity of his religious profession, and of a desire to be useful to his countrymen. Paunchoo quickly acquired a knowledge of English, and surprised Mr. Yates, on one occasion, by presenting to him, as a reputed linguist, a singular specimen of his talents in the acquisition of language. He kept his journal in English, and with self-complacency produced it for the inspection of the learned missionary. Mr. Yates sent it to the author, observing, "I am sure it will amuse you. Recollect that he has never received a word of instruction in English; nor did I know that he could write a word in the language: we have always conversed with him in Bengalee. I send it without making a single alteration or correction; that you may enjoy it in its rusticity, and be able to form an idea of the blunders *we* make in *our* first attempts in a new language."

A few extracts are given.

1 *November.*—I have preach at Doorgapoor Meeting house. There was about fifty men assembled to hear the gospel Preaching, and every Body was good attentive the time of worship. But one of the native Brammuns abused me as a foolish manner.

2*nd.*—I have preached at same place. There was about more or less forty men assembled, and they was attentive. But three of the native Brammuns came there that time, and maketh utmost noise.

7*th.*—I went to preach at Bullanuggor Bengally house. There was fifty men was assembled to hear the gospel Preaching. But they was very attentive the time of worship, and said, "These words all is truth, which is been published."

8*th.*—I went to preach at mooney Bazar Bengally house. There was about thirty men was assembled. But they haved utmost attention, and said, "Which we have received all is good;" and one of the Mushulman he was crying that time for his sin; and when I departed from Meeting house that time he came follow me, and he promised to come our station in evening. Than after he came, by me the four o'clock evening, and he paid the lecture with his heart; that time he was utmost mourned.

12*th.*—I went to Dumdum to preach the gospel of our Lord Jesus Christ. But there was some of sisters; they paid utmost attention, and was very attentive the time of worship.

13*th.*—I preach at Bow bazar meeting house; there was more and less about 100 men was assembled. They was utmost attentive the time of worship, and they said, "All is truth which we have received now."

18*th.*—Lord's day. I have preach at Bullanuggor meeting house. There was about sixty men was assembled; they was utmost attentive the time of worship; and five o'clock evening I went to preach at timber yard. There was about thirty men; they haved the lecture utmost attention.

21*st.*—I went to preach at Bullanuggor meeting house. There was about fifty men assembled, and they was attentive. But one of the native man He asked me, Who was our Lord Jesus Christ, and what for he came in this low world. But I informed him all the circumstancess of our Savior, and he paid good manner; and I looked him very meekness and poor temper; and then after He came with me near my house, to conversing about the religion.

25*th.*—Lord's day. I went to preach at Bullanuggor meeting house, with Mr. Penney. There was very few peoples to the number of forty. They was very disattentive the time of worship. And Lord's day afternoon I went at Iron Yard. There was about 500 men; they paid great attention. Only one of the Sudrew he conversed with me long times. After he confessed his sin, and he promise Present every body the Lord Jesus Christ is true Savior.

A better idea may be formed of this Hindoo evangelist, and of his growth in grace and knowledge, from one of his sermons, of which the following are extracts. It may be remarked also that they afford a specimen of the preaching by which many an enlightened heathen has sought the salvation of his countrymen.

My Beloved Brethren,—In taking a view of our fellow-creatures, we behold, with feelings of pity and astonishment, immortal, reasonable, and accountable beings, floating down the stream in an ocean of wickedness; and by being forcibly carried into its tremendous whirlpools, they expose themselves to innumerable evils, and ultimately to eternal destruction. And what is still more astonishing, that we should thus be borne away when God in his mercy hath prepared salvation, an ark on these destructive waves; and he hath appointed his own Son to be the pilot.

Look to this ark,—swim to it,—and catch with eagerness the ropes of mercy, which are thrown out for your salvation. Should you fly to your gods and goddesses, you will resemble drowning men catching at straws, and floating upon crazy and leaky barks, which can never buoy you up on these mighty waters. It is madness to make such a choice. Can that small insect, the fire-fly, supply the place of the moon? Can a taper be compared to the sun? No more can the creature stand in the place of the Creator.

Are you not always ashamed to recite, and to hear recited, the enormous crimes of Shree Kristnoo, Indra, Chundra, and others, who cannot save from sin, because they themselves were notorious sinners? You acknowledge Shree Kristnoo committed adultery! Indra with the wives of Bramins! Chundra with the wife of his Gooroo!—therefore, brethren, how is it possible that they who are thus defiled, can cleanse and purify us? For, according to the seed, so will be the tree and its fruits. Does the jack tree produce mangoes? Will the worship of impure idols lead to holiness of life? No. There is no name given under heaven whereby we can be saved, but the name of Jesus, who is

the only Saviour; for he saves his people from their sins, as it is written in the

1st Chap. Matthew, 21st verse.—"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."

Do you, my brethren, inquire, who is Jesus, and what are the proofs of his being the incarnate Son of God? We reply, that in his Birth, his Work, his Words, his Death, his triumphant Resurrection, his Ascension, his Love,—we have a full and satisfactory display that he was the only begotten of the Father, full of grace and truth.

Under each of these seven general heads, the preacher proceeds to present the great truths of Christ's work, often introducing apt allusions to their own idolatrous sentiments, as—

Who can atone for the sin of man, if what is commonly said among you be true,—"that according to the sin, so of necessity must be the atonement?" We reply, that for this end was Christ born into the world, that he might offer himself an acceptable sacrifice for his people.

The astonishing miracles which he wrought when on earth, claim our attention,—miracles which gods or angels have never accomplished. * * * Through his words the heart is purified, and made tender; the mind centres upon God, worships God, and has a fear of sin. The words of Christ destroy sin, and give true knowledge. * * * How shall I declare to you the wonders of that which hath no bounds? When he was suspended on the cross by the hands of wicked men, he prayed for sinners, even for his murderers. He gave himself up as a substitute to bear our sins, and to be a sacrifice for transgressors. Behold the astonishing love of the all-merciful Saviour, that he should submit to die for the salvation of sinners, who, through their iniquities, have justly merited the eternal wrath and vengeance of a holy God! Behold Him, who is eternal in his nature, subjecting himself to death, that he might be a perfect, and an acceptable

sacrifice for the sins of men. * * * There have been many deceivers in the world, whom men have acknowledged as incarnate gods, but they lie in their graves to this day,—Shree Ram, Chundra, Shree Kristnoo, and others, have all become subject to death; but to rise from the dead belongs only to Christ. * * Christ being in heaven qualifies him as a mediator, as he is present before God, and intercedes on our behalf, praying, not that we should be taken out of the world, but kept from the evil of the world. But if we call to God in the name of Ram, Krishnoo, and Seeb, how will our petitions be offered in heaven, seeing they are dead and in their graves, and will not rise until the resurrection? * * * That He, who is the great Judge and Lord of the three worlds, should submit to be judged, tried, and condemned by his enemies, to redeem them from destruction, is love indeed; for he himself was the almighty God, and all men in his sight are like unto ants. Amazing love, that he who is God, not esteeming his own life, gave it up for worms of the earth, on account of the love he bore towards them! What more can be said of this love? for after he had risen from the dead, and ascended to glory, he sent his Holy Spirit as his substitute, that by his gracious influence, his disciples may be led to acknowledge and repent of their iniquities—pursue holiness—believe in his death; so that their minds should be completely changed—that they should be created anew—born again, having the mind turned from sin, and devoted to holiness. Therefore, my brethren, love Christ with all your mind, and you will love God; by watering the root, you will nourish the branches and the leaves of the trees—by honouring Christ, who is the root, you honour God, as it is written, "He who loveth the Son, loveth the Father also."

Coincident with these efforts to provide places to meet in, the expence of which was defrayed, in the main, by the auxiliary missionary society, was one which, for its magnitude, led Mr. Yates to say, "You will think we are proceeding with rapid strides, when

I tell you that ground has been purchased for a new English chapel." This was in the Circular Road.

Although overruled for the furtherance of the gospel in a remarkable manner, this measure was not unattended with trying circumstances. It was occasioned by their withdrawment from the place of worship in Lal or Bow Bazaar, of which the Serampore missionaries were pastors. To occupy that pulpit, in concert with Mr. Lawson, Mr. Yates, in the first instance, left Serampore; but, after the events narrated, and the course of action since pursued, it was not to be supposed that the pastors could long remain in the intimacy of church fellowship. Moreover, Calcutta offered ample space for the erection of a new place of worship, and the formation of a second church and congregation; nor could any city more loudly call for christian efforts. At that period, the shops were all kept open, and business transacted on the sabbath, as on any other day. The Circular Road lies two miles distant from the Lal Bazaar; and it was highly desirable that another chapel for Europeans should be there erected. So great an interest, too, was evinced by many residents in that part of the city, that of their own accord, they commenced a subscription to defray the expense, and were happy at the prospect of enjoying the services of christian ministers so competent to labour in word and doctrine. It is alike honourable to the christian feelings and catholic spirit of many, that two-thirds of the anticipated cost was promptly subscribed, and that the entire sum was raised while the building was in course of erection, so that it was opened free from debt, £3000 having been expended. The committee

for improving the city had purchased land in the neighbourhood, and a numerous European population was likely to reside in contiguous mansions.

Mr. Yates wrote,

> I hope we shall have success in raising a new congregation, and shall not take *one* hearer from other places. We have been prospered beyond our most sanguine expectations. May the Lord keep us from trusting to our own understandings! In a short space of time we have been called to learn something of adversity and prosperity; and, from experience, know that there is more danger to religion from the latter than the former.

It may here be mentioned, that about this time, an untoward occurrence occasioned a meeting between the Serampore and Calcutta fraternities, at the special request of the Committee in England. The executor of a will, in which the Baptist missionaries had a beneficiary interest, was of opinion that each of the Unions was entitled to claim, and hesitated to adjust the affairs of the deceased. The circumstance is adverted to, not only because Mr. Yates regarded it as the closing transaction which placed both societies on the footing finally retained; but because he and his brethren acted in the matter under the impression that it was imperatively required by the pious and estimable gentleman, who declined administering till the matter was settled. However unpleasant the altercation, it was some satisfaction to know on what precise grounds they stood towards each other, in carrying on a common cause, while circumstances prevented immediate co-operation. Mr. Yates wrote a very minute narrative of what at the time assumed a serious aspect, althongh it has often subsequently provoked a smile. The meeting occupied many hours: it was opened and closed with

prayer. It terminated by the two parties distinctly declaring the relation in which it was their determination respectively to stand, both to the Society at home, and to each other; and mutual and christian apologies were offered and accepted, for expressions that, in the warmth of discussion, might, at any previous time, have been used. There was no change of opinion as to the course which each had conscientiously pursued, and as little disposition to unite and co-operate in future: as much appearance of friendship as might be possible, was to be preserved, while each Union followed its own plans. After this memorable interview, no circumstances materially interfered with dinary courtesies, and nothing transpired to bring about a closer union. It was well that all further altercation should be dropped; but both retained a perfect conviction of their own integrity, and the wisdom of their course, without concessions on either side. How often does the history of the church of Christ, and the biography of great and good men, bring to mind the records of human imperfection, contained in the words of Divine inspiration! When it seemed good to the Holy Ghost, to transmit to the latest ages, a narrative of the contention between Paul and Barnabas, which became "so sharp that they departed asunder, one from another," it is worthy of remark that we have no clue whereby to form an accurate opinon of the precise amount of censure to be adjudged; but it *is* recorded, that each proceeded in honest and zealous self-devotement to the work of the great Master. It is not always necessary to attempt an analysis of every misunderstanding, but such a result is always cause for joy and gratitude.

When Mr. Yates wrote, May 15, 1818, "We have been prospered and blessed far beyond our most sanguine expectations, he added, "We only want a press, and to be able to do a little in Bengalee. We have decided on a work to translate and print, for the native christians,"—this work was a Harmony of the Gospels; and the letter to Capt. Kemp, already quoted, states, "Printing we shall be able to get done now, if it should be absolutely necessary and advisable, though Pearce has a great objection to do any thing that would have the appearance of opposition to Serampore." It was a very humble appearance of rivalry, that was thus remarked upon, consisting of an old wooden press and a few borrowed types. Besides the aid Messrs. Keith and Townley had requested, Mr. Yates, as well as Mr. Lawson, composed tracts for the natives: respecting one of these, which was also the first printed, he stated, "A tract I wrote, and which Carey and myself translated into Bengalee, we have reason to believe under the Divine blessing, has produced the conversion of a Brahman, who, through a vow he had made, had not spoken a single word for four years. His mouth is now opened to praise the Lord. The tract was put into his hand by Mr. Keith, the independent missionary." This striking token of Divine approval, the author has been informed, was incorrectly stated by his friend. The infatuated devotee, thus marvellously rescued from the bonds of an absurd and cruel superstition, was under a vow of silence for *four* years: but it was when only the half of that term had expired that Mr. Keith put into his hands the tract which Mr. Yates had written. How delightful an instance of co-operation, among brethren of different communities

—and thus prospered by Him whose love-law enjoins that his people shall be one!

The commencement and progress of the printing establishment falls more properly into the biography of the friend and fellow-labourer of Mr. Yates, the late Mr. W. H. Pearce; but as it was so essential to the success of the scholar and translator, his correspondence naturally expressed the solicitude he felt at every step of their proceedings, till it reached a point of successful security, when it was not likely to be endangered. Hence, in reference to their first application to the Committee, he wrote, "We were waiting with considerable anxiety for printing materials, and are thankful that the Society sent them: they came just at the right time, as we had resolved to obtain them in Calcutta, and should have had to pay nearly three times the price, and they would have been of a very inferior quality."

Both themselves and their correspondents in England considered that the decision to assist them, on the part of the Society, was a gracious overruling of Divine Providence, whereby they were saved from much painful anxiety. Dr. Ryland's communications greatly encouraged them, so that they now began to feel assured of the sympathy of friends at home. To one who had intimated some doubt, in reference to this department of work, Mr. Yates replied somewhat facetiously—"I could scarcely help smiling at your saying, 'I fear at present your hopes of a printing-press will not be realized.' We had three at work when your letter arrived, and were getting a fourth * * * * We are thankful to that Superior Power,

which is and was and is to come. Pray for us, that the Lord may keep us. We have much to contend with, both at home and abroad, within and without; in the christian and the heathen world."

Success in this department was considerably aided by the connexion of Mr. Yates with the Calcutta School Book Society, Mr. Pearce being at the same time one of the Secretaries of the School Society. Mr. Yates was elected for the Bengalee and Sanscrit department, and in the second report of that invaluable institution, which was read Sept. 21, 1819, he is so announced. In the same report, under the head of "SANSCRIT DEPARTMENT," it is stated,—

1. "Your Committee have subscribed, in the name of the Society, for ten copies of the Rev. Mr. Yates's Sanscrit Grammar, which is on a more compendious scale than any of the ample works hitherto published on the subject. A prospectus of it is annexed in the Appendix."

2. "Mr. Yates, who is now Secretary of the Committee in the department of Bengalee and Sanscrit, has also made some progress in the preparation for the Society of a vocabulary—Sanscrit, Bengalee, and English; in the further prosecution of an object he has long held in view, viz. the furnishing of the students of that ancient language, the means of acquiring it with a new facility. Further information on the plan of the work will be found subjoined to this Report."

Pursuant to this most respectful mention of so young a scholar, No. VII. and No. VIII. of the Appendices contain an ample account of the works referred

to. From No. VII., containing the Prospectus of the Grammar some extracts are given in the note,* which

* The design of this work is to facilitate the study of the Sanscrit language, by rendering the Grammar more concise and simple.

To expatiate on the excellencies of this language, or to enumerate all the advantages which may be derived from it, is not necessary in a Prospectus. It is acknowledged that it stands unrivalled for its harmony and cogency. Being the source of so great a number of words in several other Eastern languages, and containing all the principal works of the Hindoos, on religion, philosophy, history, jurisprudence, &c., give it a decisive claim upon public attention; and the growing anxiety felt by a considerable part of the literary world to gain an acquaintance with it, notwithstanding the difficulties with which it has been encumbered, sufficiently shows that it is not devoid of interest or utility.

The learned Sanscrit Grammars formerly published, however excellent in many respects, are confessedly too voluminous, and in many points too abstruse: hence many Europeans, after cursorily inspecting them, have concluded, either that they should not have time and patience sufficient for the acquirement of a language so complex, or that it was altogether unattainable by them; and thus have relinquished the study of it in despair.

The former system of rejected letters has been discarded, as unnecessary and exceedingly perplexing;—a distinction has been made between general rules and their corresponding exceptions, and the latter will be printed in a smaller type;—the received scheme for the permutation of letters has been altered, to make it agree, as much as possible, with the letters of the alphabet;—instead of laying down rules for the formation of each mood and tense, as totally unconnected with the rest, all of them have been formed from the three principal parts of the verb;—the verbs have been divided into primitive and derivative, and subdivided into common, deponent, and active; and verbs of the first kind, as they are used in the three voices, have been selected for examples of the different conjugations;—compound words have been divided, not as before, in an arbitrary manner, but according to the distinct denomination of the words they form;—and throughout the Grammar, a corresponding order has been preserved between the etymology and syntax. It may lastly be mentioned, that in compliance with the usages of European grammarians, and on account of the important rank which poetry holds in this language, a comprehensive and systematic view of prosody has been introduced, which forms the fourth part of the Work.

On account of the similarity which exists between the structure of this language and that of the Greek, the plan pursued in this work will be found to agree very much with that adopted in Greek grammars. This

were afterwards embodied in the Preface to the Grammar; and the work was, by permission, dedicated to the Most Noble the Marquis of Hastings, &c. &c., in which the author correctly says, "Your lordship has united the wisdom of politics and the glory of arms, with the imperishable honours of literature; and amidst the splendour of foreign triumphs and public applause, become the patron of learning, the encourager of science, the protector of civil and religious liberty, and the friend of such institutions as are designed to alleviate the misery, or to advance the improvement of mankind."

Writing some time before the publication, Mr. Yates observed, "I have resolved on printing my Sanscrit Grammar; it will make about 400 pages, 8vo., and contain a complete treatise on Prosody, which you will allow to be very moderate, when compared with 1000 pages quarto, without such a treatise; and I hope it will contain, in a much simpler form,

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similarity, in a number of important particulars, cannot fail to strike any one who takes the trouble to compare the two languages. It is very observable in the declension, genders, numbers, and cases of the nouns; in the comparison of the adjectives, and the declension of some by three, and others by two terminations; in the peculiarities of the pronouns; in the number of the conjugations, the original and derivative verbs, the three voices, and the formation of the tenses, especially in the use of the augment and reduplication; in the method of deriving words; in the manner of forming many compounds; in the general structure of the language, as it regards both its concord and government; and also in a great part of the poetry.

It is more than probable, that no one ever entered on the study of this language without heartily wishing that there was some medium less circuitous and toilsome by which he could find access to it. It was this that first suggested the desirableness of a Grammar on a plan different from what had been yet attempted, and which pointed out the propriety of publishing the present work.

every useful rule found in larger works. We have got the patronage of the College of Fort William to the work, who have recommended it to Government, and the Government in consequence has subscribed for 100 copies."

One circumstance attending this work will be regarded by many, as far more interesting than the sanction of a College, or the smile of the Governor-general himself; viz. the amiable trait it afforded of Dr. Carey's character. That benignant friend, who had from the first encouraged and stimulated his younger brother, far from entertaining a spark of jealousy, lest in some departments he might be outstripped by a successor, was in the constant habit of visiting Mr. Yates during the progress of his adventurous undertaking, and moreover "*engaged to read over all the proofs as they issued from the press.*" A finer specimen of true liberality has rarely been exhibited. It reminds us of *his* words, who, content that his own radiance should be quenched in the brighter glories of the Sun of Righteousness, said, "He must increase, but I must decrease," and displays a measure of the same spirit—though the halo around the name of Carey will never be dimmed by the reputation of Yates. Proceeding with his customary confidence in philological and grammatical studies, Mr. Yates nevertheless felt that he was making a bold attempt, and was greatly cheered by such expressions of friendship. The work was published in the commencement of 1821.

Besides the Grammar and Vocabulary in Sanscrit, it may be here stated, that at subsequent intervals Mr. Yates prepared "Readers," in Sanscrit, Bengalee,

Hindostanee and Arabic, and an Introduction to the Hindostanee Language. He also wrote an able Essay on "Sanscrit Alliteration." This paper exhibits much frivolous skill on the part of Eastern Literati, far surpassing any of the elaborate whims of Europeans. It is thus introduced:—

> Alliteration is a subject, which, in different eras of the world, has engaged the attention and consumed the time of men of the most powerful minds, both in the East and in the West. In the dark ages, when men retired to monasteries, hermitages, deserts and caves, taking with them all the learning of their time, it excites no surprise, that they attempted to relieve the tedium of solitude, and to whet their ingenuity, by compositions which required the most vigorous efforts of intellect. It may be lamented that they were not employed in more profitable pursuits; but it cannot be denied, that they have afforded the strongest proofs of skill and persevering labour. Owing, however, not to any want of capacity, but rather to a deficiency, even in the Latin language, when compared with the Sanscrit, the recluses of the West were never able to equal the sages of the East. Their alliterations appear to be confined chiefly to letters, and not to extend, as in Sanscrit, to syllables, to words, to pádas, and to whole stanzas.

After giving some specimens, he proceeds to consider it as a class of Sanscrit poetry, containing ten distinct orders, some of which are again subdivided. Of each order an example is given, with translations. The author then presents various artificial forms, into which the sentences are cast, as of the braces of a drum; a wheel, with its axle and spokes; a lotus, with its petals; a sword; a bow and arrow, &c. &c. In these fanciful arrangements of Sanscrit characters, the sentences are read in all directions the ingenuity of the writers could devise. The essay closes,—

"In reference to the artificial specimens, it may be observed, that since every form which pleases the imagination of the poet may be selected as a kind of mould into which the verse may be cast or shaped, it is manifest that many other forms, beside those given, might be produced. Among these are commonly enumerated the flag, the dove-cot, the boat, the serpent, the earth, the door, the curls, the pond, the chain, the chariot, the sun or moon, and constellations, &c. Of all these I have not been able to obtain good specimens, and as most of them are of modern invention, and may be formed and increased at the pleasure of the pundits, I have not deemed it of much importance to seek after them. The examples that have been supplied will be sufficient to explain the nature of this kind of poetry; and taken in connexion with the other ten orders, to shew that alliteration in Sanscrit, is a subject of no inconsiderable extent. I have not yet seen any thing in print to his curious topic; it would be vanity therefore to suppose that I have exhausted it in this short attempt. Should what has here been advanced, lead some scholar, better capable of fulfilling the task, to discuss it at a greater length, I shall consider that I have done more service to the cause of literature, and the objects of the Asiatic Society, by prompting that individual to write, than by any thing I have written. The little information I have collected, has been gleaned with some trouble from different native works, there not being, to my knowledge, even among them, a *complete* treatise on the subject.

I cannot conclude without observing, that the very ingenious specimens of alliteration which have been brought forward, must convince every unprejudiced mind that the natives of this country are by no means deficient in intellect. No nation has ever penetrated to a greater extent the arcana of literature than the Hindoos; and no other nation has ever yet presented an equal variety of poetic compositions. The various metres of Greece and Rome have filled Europe with astonishment; but what are these compared with the extensive range of Sanscrit metres under its three classes of poetical writing? Whilst we thus place the Eastern sages far above all the Western bards for their skill in poetry, it must at the same time be regretted,

that their attention to those parts of learning which required great ingenuity, diverted their minds from that correct and dignified style of prose composition in which the Greek and Latin writers so much excel them, and which to a nation is of far greater importance than all the embellishments of poetry.

The past ought to yield a lesson for the future. From the past the Hindoos may learn that they have no reason to be discouraged in any literary undertaking, from the apprehension that they shall fail through the want of talent: only let them cultivate their minds to the extent of which they are capable, and they have nothing to fear from competition with any nation upon the earth. But for the future let them learn how much more it will be to their interest, both as individuals and as a people, to employ their talents in the noble pursuit of science, rather than in the abstruse, though ingenious parts of literature. Past experience has shown, in the character of the English, that science can do more for a nation than literature; and that both of them combined can work wonders. There was a time, as in the days of Aldhelm, when the English, like the Hindoos, were more devoted to the recondite parts of school learning, than to the acquisition of sound scientific knowledge; and had they continued so, they had never been what they are at the present period. Those dark ages have rolled away, and the light of science and literature are now shining forth in their strength. That light has dawned on this land; the Hindoo youth are opening their eyes to behold its glories, and are commencing a career which will conduct them to honour and prosperity. Let them pursue their noble course with ardour and perseverance; and may the time come, when they shall as much excel Europeans for their improvements in science, as their forefathers excelled them in the dark and deep parts of literature!

In October, 1820, Messrs. Yates and Pearce went to Moorshedabad. They also visited the city of Nuddea, celebrated as the seat of native literature in Bengal. With a view of communicating the gospel

message to the learned men residing there, tracts had been prepared in the Sanscrit language. A number of these were received with great readiness, instead of being rejected with contempt; and thus the gospel was introduced into the only university of Bengal, by means of that language which is the Latin of the East.

Two or three incidents met with on their journey, may illustrate the ceaseless activity of these companions in labour.—The first day was partly spent at the anniversary meeting of the School Book Society, before they left the city. Thence they proceeded to the boat, which had been lent by a friend; and having called at Doorgapore for Paunchoo, were borne on a favourable tide to Serampore. Here they called upon the brethren, and heard an excellent sermon from Dr. Carey, it being the lecture evening. Late at night they started for Chinsurah, and there, in the morning, held a social prayer-meeting with the brethren, Townley, Trawin, and Mundy, at the house of Mr. Pearson. In the evening of the same day, they arrived at Trivinee, and preached to a few Mussulmans in Hindostanee, at the Mausoleum, formerly a Hindoo temple. At Sooksangur, a good congregation was collected, but they were struck with the fact that few could read, in comparison with the same class at Calcutta, which was ascribed to the use of printed school books in the capital, and a proof that the city is a preferable place for their operations. They visited a celebrated pundit, who was highly gratified by the compliment, till apprized of their message, when it was with great reluctance he accepted a Sanscrit tract. At Santipore, a large town, they collected a still larger congregation in the market-place, who heard with attention as they

preached Christ crucified, and by nods and smiles expressed approbation. On Sabbath morning they went ashore at a small village, and in this retired country spot, beheld a specimen of what is constantly transpiring in unfrequented places, as well as in those of greater resort. Under a large tree, a poor woman about fifty years of age, was brought to die by the side of Gunga. While attempting to administer to her, an interesting young female, about twenty, was brought to the same spot; and, on the other side, they found another woman lying on the ground, deserted by her friends! All could speak without difficulty, seemed free from pain, and, with proper attention, would probably have recovered; but were doomed to perish, through neglect and cruel superstition. How hard is the heart of man! even "the tender mercies of the wicked are cruel." With heavy hearts they proceeded to Soojenpore. A large congregation here heard the gospel attentively; and as they were gathered from numerous and distant villages, each received a tract, promising to procure some one to read it on their return home. At Cutwa, the missionaries were refreshed by hearing Mr. W. Carey preach in a neat brick place of worship, to a large and attentive audience. There is also another chapel in the very heart of the bazaar. In similar engagements they reached Moorshedabad; and on their return, stopped at places not visited as they ascended the river. One of these was Nuddea, before mentioned as the seat of native literature in Bengal. The learned men here understand the Sanscrit, and are much attached to it; therefore the two tracts, perhaps the very first in which attempts had been made to communicate Christianity by this method in Sanscrit, were

prepared, and it was proposed to address a packet, containing a copy of these, to each of the principal pundits; but twelve or thirteen of these learned men approached, and having made some inquiries, received the tracts, and read them with so much ease, and so clear an understanding of their contents, as agreeably to surprise the missionaries. Though gratified with such a visit to their university, and pleased with the books, their superstition so far predominated, that they would not touch one while near the bed of the river, but requested they might be presented to them at a greater distance from the sacred stream; which was accordingly complied with.

While the Sancrit Grammar was in the press, the author of it seems to have found relaxation by a change of studies. He wrote,—

I am much obliged to you for sending me Boothroyd on Job. He differs from me in several instances. I have not had time to examine him very minutely; but, from the little I have seen, his critical observations do not appear to me to be very deep. I have little doubt, should my life be spared, that I shall be able to improve on both his version and my own. I endeavour to make my study of Arabic also conduce to improvement in Hebrew. I have lately been reading in Arabic the Arabian Nights;—perhaps you will think I might be better employed —so I should think, if I read them for any thing else but the language, which is remarkably simple and elegant. I have also just purchased a Koran, elegantly written, by an Arabian. I am very anxious to find out all the different sorts of metres used in Arabic, and only wish that I may succeed in this, as well as I think I have done in Sanscrit. My teacher has brought me a book of between four and five hundred pages on the subject, written in Persian. I have little doubt but the Arabic metres will be found to agree with the Hebrew, which

no one has yet accurately defined, but which it is highly requisite to know, in translating Hebrew poetry. This will be the work I shall read next in Persian.

At an early period Mr. Yates was impressed with the desirableness of contracting the vast space over which the individual mind of Dr. Carey had gradually expanded. With the highest admiration of that extraordinary man, whom he loved and honoured as a father, to the very end of his days, it soon began to be apparent to the younger scholar that one intellect was unequal to the undertaking, and one life too short for the work of translating the Holy Scriptures into so many languages, however great the affinities of some. In fact, he felt the force of the opinion expressed to him from Serampore, already quoted, that they could "only open the way by a first and incorrect translation." Hence, when he was removed from that convention of tongues, he decided upon the desirableness, as far as he was personally concerned, of attempting less as to diversity of tongues, but accomplishing more as to the completeness of his work. He thought the pioneering of Carey of inappreciable value, but it was more in harmony with his own habits to perfect what he undertook. For this his colleagues considered him gifted, and became increasingly anxious to relieve him from other duties. He commenced his work with the Harmony of the Gospels, in Bengalee, in which the other brethren assisted, and also prepared as a Tract, the Sermon on the Mount in Sanscrit: so that his labours as a translator commenced and closed with the same languages. But now that Mr. Yates was about to take his stand as a literary man, he felt apprehension lest

extracts from his private and confidential letters, which Dr. Ryland had published, should lead to a false estimate of his attainments, and modestly refers to it by saying,—

I must mention one particular. It is concerning the extracts that were inserted in the Periodical Accounts, from the letters that I sent you. The showing them to the Doctor, for which you apologize, was not half so bad in my estimation, as the printing them: it looks to me so much like a vain parade of learning, that I blushed for myself when I saw it, and am truly grieved that such things should have been stated. I have just written to the Doctor about it. I am willing to make every allowance, and am sure you did it, as you thought, for the best; on this account I entirely forgive you, but hope and trust that a thing of that kind will never be done again, at least concerning me.

It may accordingly be observed, that very little to the same purport was subsequently printed in the Society's Reports. Before leaving this subject, the author is tempted to remark, that often, since the perusal of the valuable Memoirs of Dr. J. M. Good, by the late Olinthus Gregory, L.L.D., he has imagined a very striking similarity between Mr. Yates and that learned physician, in respect of a generalizing study of language, and consequent facility in acquiring one tongue after another, with perhaps this difference, that besides the same sound views on general analogies, and accurate perception of the diversities and peculiarities of each respective language, the missionary was a more deep and exact scholar, having as a linguist given to these studies more undivided attention. The endeared name of Dr. Gregory is also brought to mind here, by the mention made of

him in the letters of Mr. Yates, in a way however entirely personal. If still living, he, together with the author, would have been among the number of those admirers of the devout mathematician, who deplore that so much and such diversified talent and goodness should not have been recorded in an appropriate biographical portraiture. The biographer of Hall, as well as of Good—the author of Letters on the Evidences of Christianity, to which so many have been indebted for saving illumination—the man who was a master in the art of teaching in his own particular department—the orator whose fervid and convincing eloquence, when advocating the claims of Bible and Missionary Societies, so much served the sacred cause of truth, while his Expositions of Scripture were so beautiful and enlightened—ought to live in the knowledge of posterity, who will rarely witness the combination of equal talent with equal piety and goodness!

The author hopes to be pardoned for a digression in reference to one whom it was his privilege to know as a friend, and to revere as the wisest of advisers in questions of difficulty; with whom also, he often, at this period, conferred respecting the movements of beloved brethren at Calcutta.

Amid the wasting toils of his study and his exhausting engagements as a missionary, Mr. Yates ever turned towards home, with all the freshness and buoyancy of youthful filial love. He thought of his parents and family with intense interest, and often playfully remarked on little domestic incidents communicated to him. On the narrative of an excursion to Leicestershire, &c., which he had received, he re-

marked,—"The place from which you wrote, did, as you conjectured it would, cause my mind rapidly to travel along the roads, forming that triangle, whose angles are Loughborough, Nottingham and Derby, and with mingled sensations," &c. Beautiful simplicity and tenderness characterize some of his letters. The deferential modesty of the first of the following extracts, presents him as a pattern worthy of imitation. He was far from assuming that a brief theological education, within what are called "classic bowers," necessarily rendered him wiser than the teachers of his youth, and of more understanding than the ancients.

MY DEAR PARENTS,—I now have an opportunity of sending you a sermon. I am glad you requested it of me, as in all probability I should not have thought of it. If there is any thing else you would wish me to do, have the kindness to mention it, and to the utmost of my power I will endeavour to gratify you. I shall ever feel the highest pleasure in doing any thing that would prove acceptable to you. You will forgive me if it contains nothing particularly new or striking. It is impossible that I should add to your knowledge in religious matters, you have been so much longer acquainted with all the truths of the Bible than I have. The importance of the subject is all I can plead on its behalf. If the execution on the whole meets your approbation, I shall consider myself a thousand times repaid for the trouble of writing it, and encouraged to any future attempts you may wish me to make. I shall endeavour to send you another by the first opportunity, and if by this means I can only in some small degree make up the loss of that pleasure you fancy you should enjoy by my being with you, I shall count myself truly happy.

I shall occupy the remaining part of this sheet in telling you what I think I have never done before, something about our manner of living in the East. We are as it were in a new

world. Had I not been in England, I should have felt anxious to know what sort of houses you lived in, how you dressed, what you eat, and how you spent your time; and I suppose, as you have never been in India, that you are frequently forming conjectures about these things. Our houses then are all flat on the top; the beams that reach across from one wall to the other and support the top, are painted, but not covered with ceiling; so that, when in the inside of the house, you may count them all. The houses are scarcely ever made more than two stories high. The floors are made of a rough sort of plaister, beaten very hard, and generally covered with a mat made of a very thin sort of rush.

Our dress is white linen, made into jackets and pantaloons. The females here always wear white garments. We find it necessary to have an entire clean dress every day, which makes our washing considerable: women, however, do not wash our clothes, but there are men whose regular business it is to wash and iron. Our hours for eating are the same as in England; at dinner we have always boiled rice and curry, which is made by boiling a fowl that has been cut up, with potatoes or fruit, and a great quantity of cayenne pepper; after this we have meat. People in high life dine at seven o'clock in the evening, and have the above dish last. We get fruit of one kind or other all the year round. The heat is so intense in the day, that we cannot walk out of doors; but wherever we go are obliged to have some conveyance, as a palanquin, gig, &c. I do sometimes walk a mile or two in preaching to the natives, but it is distressingly toilsome and exhausting. We are almost always during the hot season obliged to lie on a couch for an hour or two in the middle of the day.

Thus we spend our days like a tale that is told.

In another letter he describes what was, then at least, common among missionaries abroad, viz., brotherly love and cordial union; which, it is to be hoped, will not be marred by the increasing number, or growing activity, of those who are employed.

MY DEAR PARENTS,—It is now nearly six years since I left you; and my conscience bears me witness that not a day has passed in which I have not thought about you all, and prayed for your welfare, and I feel confident that you have done the same respecting me. What a blessing that we can thus assist each other! Last week we held our annual missionary association. Our meetings were well attended: we had two sermons in English, and two in Bengalee. The whole was closed with a conference meeting, at which all the missionaries in Calcutta, —churchmen, independents, and baptists,—drank tea at our house. The book I promised to send you, you will think a long time in coming; and when it does arrive, you will not think it worth having, on account of what it contains, but on account of its having been written by me. You will perhaps wonder how I could employ my time on writing so dry a book; but though it must appear dry to you, I am persuaded it will save some other missionaries who come to the country, and have to study the Sanscrit language, many hours' labour, which is an important consideration.

Occasionally Mr. Yates refers to scenes of idolatrous superstition and vice; but all missionary publications are so replete with these pitiable and disgusting exhibitions, it has not been deemed necessary to introduce many descriptions like the following:—

Calcutta, June 11th, 1818.

This is one of the most dreadful weeks in all the year in Calcutta; some are throwing themselves on spikes; some are running rods of iron through their tongues; and others, having run hooks through the flesh of their backs, are swinging in the air, suspended at the end of a long pole. Truly may we say, that darkness covers this whole city, and gross darkness the hearts of the people! The more I am engaged in preaching to this deluded people, the more I feel convinced of its responsibility and importance. Like the apostle, I can say, "Who is sufficient for these things?" and like him, too, I feel, "Woe is me if I preach not the gospel."

And again,

August 4th.

Now is just commencing the native festival, in which they worship Doorga, the wife of Vishnu, the third person in the Hindoo trinity. The people at this time, generally, have a fortnight's holiday; and for several successive days the most dreadful scenes of idolatry, riot and lasciviousness, may be witnessed. Here we see that what these poor deluded creatures attend to, as a means of salvation, only renders them more fit to be the companions of infernal spirits; a sure proof whence their religion has its origin; that it springs from beneath, whither also it leads. The more we know of the world, the more we find it to confirm the truths of God's word; and to show that there is but one way to heaven, and that that way is a narrow one.

We have now for some time preached the gospel to the heathen, but at present little success has attended our labours; though humbled, we are not discouraged on this account. We know the seed must be sown, and however long it may be buried in the earth, we feel assured that it must spring up and bear fruit. We rest all our hopes on this, "The mouth of the Lord hath spoken it!"

One of these letters is thus introduced:—

MY DEAR PARENTS,—I have lately received a letter from Hoby, in which he tells me that he has called upon you, and found you looking much the same as when he first saw you; this is to me one of the most pleasing pieces of intelligence that I have received since I have been in India.

A son accustomed to cherish these graces of the heart towards home, while far away in India, would be likely to display there the sympathies of a friend and brother; and it is certain that intimacies more cordial and confiding rarely exist, than those which united him with many estimable individuals in Calcutta.

During this period of correspondence, his father had made some inquiries relative to Dr. Carey, which

Mr. Yates answered, by saying, "I am happy to assure you we are on the most friendly terms; that he visits us, and we visit him." In other letters, also, he refers to the doctor's cheerful and sprightly conversation at these interviews, when the mind was unbent from severer studies; and, in reference to such conversation, sometimes indulges in similar pleasantry. An instance of this may be given, which referred to the removal of the seat of the Missionary Society, from the provincial towns, where its affairs had been managed, to London. Of this event, it is well known that the founders of the Society had the greatest apprehension. At one of his visits Dr. Carey was expatiating on the change, in a somewhat humourous way, concluding his remarks by saying, "Well, if it is removed to London, London will be its grave." Mr. Yates had quoted this warning voice to his friend, incurring thereby some degree of jocular censure; he therefore extricated himself by remarking that he and Dr. Carey were not so very far wrong, as the Society had "well nigh died in the country, and was brought to London as to a grave. However, in London, it is said, there are resurrection-men, who take up the dead, to profit the living—such we must now regard the new Committee. It has taken you much trouble to dissect; the process has been skilful; and having found out the cause, and traced the fatal effects of the disease, you will be able to prevent a mortification in future."

Sickness and deaths, often so trying and sudden in tropical climates, gave frequent occasion for the display of christian sympathy. Among similar remarks on such occurrences, Mr. Yates wrote, at a time of great mortality, in 1821, "There is nothing like that outward

and lengthened solemnity respecting funerals in this country, which is seen in England. A few hours after a person is dead here, he is in his grave: to say he is dead, is almost equivalent to saying he is buried." He little thought how soon he and his brethren would be summoned, by an event illustrating this remark, to pay a visit of condolence to their revered friend, Dr. Carey, amidst the grief of his second widowhood! On May 30, 1812, a messenger brought the tidings, that at two o'clock that morning, Mrs. Carey expired, and was to be entombed in the evening. It was requisite to make a considerable effort, for four of the Calcutta missionaries to be present at Serampore; but they hastened to give this expression of regard to the deceased and her bereaved husband, who was much bowed down by the affliction; and Mr. Yates says, "the tribute of respect was gratefully acknowledged by Dr. Carey. His deceased wife was an estimable christian lady, and he felt her removal as a very severe blow, but his mind was brought to acquiesce completely in the Divine will."

Six months afterwards, Mr. Yates wrote a letter dated from on board a boat, Nov. 9, 1821, and another from Diamond Harbour, for the purpose of introducing Mr. Chamberlain, his wife's step-father, to his family and his friend in England. Mr. Chamberlain was in a state of extreme exhaustion, and was about to sail to Europe, as the last sad resource. His life had been that of an evangelist and a confessor; and in this his last act, he presented an instance of self-renouncing heroism, of which even missionary annals rarely furnish a parallel. His wife and daughter, accompanied him to the ship; but from a desire not to put the Society

to expense, and not to leave his station at Monghyr entirely destitute, he was determined to proceed on the voyage alone. The dying missionary, therefore, —for such he was,—relinquished the soothing tenderness of both wife and child, though, as his biographer, Mr. Yates, observed, "he could ill spare these, the only earthly comforts he now had left. On Sabbath day, early in the morning, we took our final leave, having first prayed with, and commended him to God. It was an affecting parting to him and his wife, under a strong impression that they should never see each other again in this world. Deprived of his friends, and confined to his cabin, he languished about three weeks, and then expired. He was one morning found dead on his bed by the young man who attended him, and who was himself drowned on the voyage back. The first intelligence his wife received of her beloved partner was, that he had finished his course: his spirit had taken its flight to a better world, and his body was committed to the great deep." It is impossible to read the affecting narrative, without being struck with the similarity of circumstances, when, nearly twenty-four years afterwards, Mr. Yates himself was conveyed on ship-board on a Sabbath-day, to die at sea after about the same number of days—to die *alone* and unattended! Yet not alone—God was with them both!

Just a year after this event, and connected with a succession of trials, which crowded the close of 1822, was the death of Captain Kemp. Many other names swelled the catalogue of the dead, while desolating sickness almost unfitted the living for their duties. Captain Kemp was one of a numerous class,

who, in early life are induced by a spirit of enterprize and flattering prospects, to try their fortunes in the East. His mother was a member of the baptist church in Devonshire Square, and carefully instilled into the youthful mind of her bold and adventurous son, the principles of her faith. A sea-faring life, with rising prospects and multiplying temptations, soon obliterated all religious thoughts and impressions, till at length sceptical, or rather infidel opinions, took possession of his mind. Still, from early habit and the fond recollections of home, he did not wholly estrange himself from christian worship. At the time when Dr. Carey and his associates were conducting their missionary operations in full vigour, and when the Doctor himself statedly preached, Captain Kemp was an occasional hearer, when his ship was in port. At the close of one of his discourses the preacher made an appeal to unbelievers and rejecters of Christ, in language which he was in the frequent habit of employing, and remarked, that if such objections should prove right, it would not materially affect believers; but, said he, in conclusion, "*If we should be right, what will become of you?*" This pointed interrogation, like the arrow from the bow drawn at a venture, which reached a king's heart, penetrated the conscience of the gay captain, and never ceased to affect him, till he became a humble penitent at the foot of the cross of Christ.

Such is the best account of the captain's statement, which the author can call to mind: written from his own recollection of conversations many years past, any slight inaccuracy will be pardoned. Mr. Yates thus referred to this event, with the grateful emotions of sincere friendship.

Calcutta, Nov. 19, 1822.

MY DEAR PARENTS,—Mr. Pearce has been nigh unto death, but mercifully spared, that we might not have sorrow upon sorrow. Captain Kemp, the gentleman with whom I came out to India, has gone to his rest: I had the melancholy satisfaction to see him draw his last breath. After having been shipwrecked two or three times, and having traversed the stormy seas for upwards of thirty years, he sweetly fell asleep in Jesus, on dry land, in peace upon his bed. His dear partner, a most amiable woman, who always behaved to me like a mother, is greatly distressed.

You may wonder, as I do, very much, that amidst all these scenes of mortality, I am still in the land of the living. I am a wonder to myself and to many. Health and strength are not half the security against the stroke of death in this country that they are in England; for the healthy and the strong are here most commonly the first victims. However, it is no matter where we are, it is certain in every place, that in the midst of life we are in death. I trust I have lately learned something more of the meaning of that passage, "I die daily;" for no day has passed lately without serious thoughts of my latter end. How vain do all things here appear, when looked upon in the light of faith divine! What pleasure is to be compared with that which arises from love to Christ, communion with God, and meetness for heaven?

I have lately been thinking that I am just about the age our blessed Saviour was when he entered upon his great work; for it is said, "He began to be about thirty years of age;" and I feel bound by the bright example, to consecrate the remainder of my days more unreservedly to the service of God; and my prayer is, and I trust you will pray for me, that I may be enabled, by divine grace, whether I live more or less than three years longer, to glorify the Lord of life with my body and spirit, which are his. I trust I have no desire to live, except in conformity to the Divine will. To depart and be with Christ would be far better: nevertheless, to abide and do his will brings a little heaven below.

About the time of Captain Kemp's death, Mr. and Mrs. Keith, of the London Missionary Society, and a catechist residing with them, were all in quick succession conveyed to the grave. Both Mr. E. Carey and Mr. Pearce had severe attacks of sickness, and Mr. Yates lamented that at each rainy season, *i. e.* from June to September, he felt as if life itself must gradually ebb out: the steamy moisture of the hot atmosphere dissolved both body and mind. Under its influence, men and their habitations too, were melted and wasted away. Torrents from the skies and exhalations from the earth, combined their destructive influence. Speaking of these seasons, he says,—

Troubles come upon me when I am least able to bear them—in the rains. This July has been a very dreary month to me, for spiritual conflicts, mental anxiety, and family troubles. The pain and weakness in my back has increased so much, that I fear it will never be better, unless I can have more recreation and country air; which I cannot have, without giving up our school. This I think must be done ultimately, for my studies, preaching, *and the school,* are more than my weak frame can bear. I believe I have not half the strength I had when I left England, and you know what I was then. Every rainy season brings me a notch or two lower! Pray for me, that I may have patience to suffer, and strength to do the will of God.

In another letter he wrote,—

Amidst these desolations, I feel astonished that I am still in the land of the living. It is necessary, in all places, to be ready, even in such an hour as we think not, the Son of man cometh; but in this land the necessity is increased a hundred-fold. I trust these scenes have given my mind an additional impulse in the pursuit of eternal things. Oh for a sense of pardoning mercy, for supreme love to Christ, for delight in the Lord, and for activity in doing and acquiescence in suffering his will! Then welcome life, welcome death, welcome time, and welcome eternity! Oh, my dear Hoby, when I think of seeing you in

glory, and of enjoying through eternity an unbounded state of happiness, in the presence of our blessed Saviour, I am transported with the thought! Oh, that our acquaintance on earth may prepare us for more distinguished happiness in that place, where there is no sea, no separation, no sin, no sorrow! then shall I reflect upon it with unspeakable pleasure, that I have been permitted so often to subscribe myself your affectionate friend, W. YATES.

From this mention of sicknesses and deaths, which so much affected him, both in his social relations and missionary employments, it will now be proper to return to some departments of labour that require more particular notice. It is not easy to observe chronological accuracy in this part of the narrative; but the objects which chiefly engaged his attention will be mentioned in succession, at the obvious risk of having to retrace the same periods of time.

Schools may first be named. The boarding-schools, both for boys and young ladies, were advantageous in a high degree to the pupils; but, as intimated in the last letters, Mr. Yates found his strength unequal to the task. The Benevolent Institution required no part of his time, but the "Indigenous Schools," for whose use chiefly his school-books were prepared, were regarded with intense interest. "By them our great object will be secured to a hundred times the extent that it could be by our keeping entire schools of our own." It was not compatible with his duties and engagements to interweave christian doctrine with the literature for native schools, kept by heathen masters; yet was he solicitous to do more than purify their books from the monstrous follies, defilements and falsehoods which abounded in them. Previous to Mr. Townley's departure for England, a plan for in-

structing native children in the principles of christianity was discussed, the chief feature of which was "to induce the masters, by a small reward, to get those children who can read well, to learn by heart the first principles and doctrines of the gospel."

At a later period will be related other efforts to educate and train children in charity boarding-schools, where the young are removed from all native idolatrous influences; at present, it was not possible to proceed beyond the point proposed in the indigenous schools. Very sanguine expectations were entertained, both at home and abroad, that the monstrous fabric of Hindoo mythology would be sapped and undermined, by merely teaching the truths of natural history and natural philosophy, apart from Christian doctrine—nor was it altogether a mistaken judgment. Such a process has been, and is advancing; but, it takes a longer time than was supposed, to reach one hundred millions with these influences; and moreover, ages might elapse before the gigantic fabric would topple and fall, by means of secular education alone! Even then, what in the estimation of Christians, would be the amount of gain? For it is a fearful fact, that thousands in the Indo-British empire, who have relinquished idolatry, are not "washed from their old sins." A frigid inoperative deism has taken the place of polytheism; and they are as far from hope and holiness, with the philosophical faith in one God, as they were when they believed in the Hindoo pantheon of 120,000,000 of deities. To the christian missionary, there are other methods of bringing on that kingdom, which cometh not with observation—operations of a more scriptural cha-

racter, though less approved by the world, are *his* main hope; while all that can be done in a more indirect way by secular education has been done as effectually by him as by any other agent.

Almost at the same time that Mr. Lawson resigned his connexion with the Lal Bazaar church, and became the pastor of the little community in the Circular Road, in 1820, a Sunday School was established, perhaps the very first formed in India. When by these and other methods, there appeared to be a number of youths, so far instructed, as that from twelve to fifteen were accustomed to meet together for prayer, Mr. Yates selected twelve to form a class of students, to whom he proposed to devote especial attention, with a view of training such of them as might appear suitable to missionary work. In a letter, dated Calcutta, May 29, 1822, he says:—

I have commenced my operations in instructing some young men. They attend me now twice a week. The essays on moral and religious subjects which they have produced, have given me considerable pleasure. They study the English Language, Jocye's Dialogues on Natural Philosophy, Arithmetic, Geography, the Use of the Globes, and Latin. I already begin to see the fruit of this labour, in its giving these young men a more decidedly serious turn. I hope some of them will hereafter become useful characters. At present, we have no need to solicit friends on their account; but should it be deemed proper hereafter, to take some of them from their worldly callings, to engage entirely in missionary labour, we have no doubt we shall meet with aid in such a work when it is needed. I have one native youth who attends me every day for instruction, of whom I have reason to hope well.

The commencement of systematic efforts to instruct the native females may here be introduced. No facts

in Hindoo history and habits have more affected the minds of Christians than those connected with the state of women. The curse, in reference to the present life, fell heaviest upon woman, as "first in the transgression;" and the history of human nature, in all lands, records the degradation and oppression of the sex, till divine grace elevates woman to be fellow-heir with her husband, of the grace of life. In no country has the tendency of idolatry and heathenism to dishonour the gentlest and loveliest portion of our race, been more obvious than in Hindostan. Here it is the very religion and morals of the men to offer insult and do injury to the women! No fraud is too great, no insult too gross, and no cruelty too outrageous, to inflict on females! Existence has by myriads been deemed a curse; and innumerable daughters have, by their wretched mothers, been in mercy destroyed, while yet in infancy. As a slave to her lord, degraded woman must not dare to eat in his presence. She is taught that she exists only to minister to his pleasures, and that her duty is to die when he departs, and with his dead body to burn to ashes! The highest distinction of multitudes is to dance as nautch-girls, and thereby to sink into the vilest prostitution in the temple of an idol. Their doom hereafter, as expressed in the horrid and unfeeling words of a Brahmin, is to perish: "Women go to hell, and let them!" And a respectable and learned Hindoo once inquired, also, "What will become of women and other animals in the future world?" so low is the estimate which they form of the female character, and so wretched the condition of fifty millions of Hindoo women!

Hence we are not suprised that it should be forbidden to teach females. By the craft of the priests, and the prohibition of the Shasters, or sacred books, not a single girl was allowed to be instructed,—except, indeed, some of those doomed to a life of dissipation in the temple of an idol. The entire mass of mind, comprising a majority of these countless millions, is thus left untrained and untutored, as it respects all mental illumination. This one fact is, alone, a demonstration of the moral degradation of idolaters. To be born a female, is itself deemed a calamity; so that it was a curse on the widow who refused to burn with her deceased husband, that, in her successive transmigrations, she should always live again in the body of some female animal. It was impossible for this condition of woman to escape notice, or to fail of awakening sympathy; but it does not appear that any direct efforts for native female education were made previous to 1819. It was then proposed as a definite object, by the brethren at Calcutta, and the first organization of a society to attempt it, was in the young ladies' seminary kept by the wives of the missionaries.

Although this particular department belongs more properly to the biography of Mr. W. H. Pearce, whom God honoured as the instrument to originate the efforts for direct and avowed female education,* it is thought proper to give it a place here, not only because it was a frequent topic in the correspondence of Mr. Yates, but his beloved partner, from her perfect familiarity with the native language, was the most

* A most succinct and satisfactory statement upon this subject is given by the Rev. J. Statham, in his interesting and valuable "Indian Recollections," pp. 52—64.

competent female in India to act the part of superintendent. Indeed, this was one principal reason for her remaining in the country, when Mr. Yates returned to England, as he wrote,—"During my absence she will be employed in the superintendence of native female schools; for which, without boasting, I can say that there is no person in the country better qualified, as she has been in the habit of speaking the native language from a child, it is as familiar to her as the English."[1]

It was about Midsummer, 1820, the first school-room for the instruction of Hindoo girls was taken. This was most appropriately done at the expense of a little society formed in the young ladies' seminary; and it happened very providentially that a Bengalee woman, who could read and write, a circumstance rarely occurring, was willing to act as teacher. After the efforts of only a few months, this female had eighteen regular scholars, and besides these were nine or ten, who attended occasionally, till they could overcome the shame of being known to go to a school. Into these schools teaching to sew was soon introduced, an art which, up to that period, was very little known among the females of India.

There were also about twenty girls instructed by some of the school-masters, making a total, shortly after the commencement, of fifty scholars in Calcutta! This appeared so extraordinary, that several Hindoo gentlemen were heard to say, "Perhaps girls might, after all, be able to learn, and that instructing them might be a good thing."

It may be remembered that British ladies entered most cordially into this scheme, and that many

schools were speedily supported by funds specially contributed for that object. In reference to this, the late Mrs. Yates wrote to the deceased wife of the author, with whom she was in the habit of corresponding, as with one who felt a devout interest in this novel movement to elevate their sex.

We are all much pleased to hear that the ladies in England have taken such a deep interest in the education of the females of this benighted country, and sincerely hope, that they will have cause to rejoice in what they have done. You would have been pleased to have been at the examination of one of the schools. Some of the girls read and wrote very well. I send you a specimen: the leaf on which it is written is called "Talpat." There are two women in the school: one reads and writes well; the other is devout, is learning to write, and very desirous to improve. There are three schools now in Calcutta and its vicinity. The natives had a very great prejudice against females being taught at all, but we trust this prejudice is wearing away a little. As a beginning is now made, we hope it will be attended with success.

"Preach the Gospel to every creature," was the command which it has been seen, page 117, and elsewhere, Mr. Yates regarded as the supreme rule for missionaries. Not even for the translation of the Scriptures, would he have been willing wholly to forego the work of the ministry: accordingly, both in English, and also to the natives, it was his highest delight to proclaim "the common salvation." Details of conversions, through a Divine blessing on the labours of himself and his brethren, are often given with expressions of devout homage to the Holy Spirit, the author of all regenerating influence.

The first-fruits of the Doorgapore station, was a Brahman of the name of Anunda. Mr. Yates gives

an account of him, at the close of 1821, describing him as a man of very respectable family connexions. He was possessed of superior mental powers, had received a good education, and was moreover endowed with rare excellencies of temper and character, so as to have received the appellation "beloved." Great opposition was made to his baptism; but his fortitude was equal to his affection, and he not only "put on Christ," but adorned the holy profession, and devoted himself to the service of his Lord, by preaching the gospel. His growth in grace was very remarkable, so that Mr. Yates wrote, "Anunda is a very promising character; the improvement he has been enabled to make in the knowledge of the Bible and Divine things would afford you pleasure to witness." The Poita, or Brahminical thread of this estimable convert, was sent over by Mr. Yates to the author. This common skein of thread is suspended from the left shoulder like a long necklace of beads. It is of no intrinsic value, but is held in the highest reverence, as the sign of initiation into Brahmanism; to throw it away is an unequivocal mark of rejecting the monstrous superstition. How great a triumph of the truth this is, can be correctly judged of by them alone who have beheld its working in those idolatrous regions.

Brahmanism is the very pillar of Hindooism. Myriads of these deceivers are found swarming in every part of India. They are the all-devouring locusts of the East; and the system forms the strongest rivet in the chain of caste. This cruel bondage can no longer be maintained than while the millions of Hindoos are crushed beneath the priestly domination.

In their "cunningly devised fables," it is asserted that Brahmans proceeded from the mouth of Brahma, the supreme God! None but these can be priests, or can make laws. Thus the whole nation is totally subjected to the most crafty policy. No Brahman can be put to death for any crime; but to kill one of them is the greatest sin; and every offence against them is punished with most rigorous severity. The penalty for frequently molesting a Brahman is death; for spitting upon one in contempt and pride, the native law enjoins, to cut off the lips; for only listening to reproaches against these vile impostors, boiling lead must be poured into the ears. Protected by the most horrible penalties for every trifling offence against him, the Brahman provides in the shasters, or religious books, for feasting his order with all the comforts and luxuries of life. Their insufferable arrogance is at least equal to their avarice. They dip their toe in a cup of water, for the superstitious worshipper to drink; after which he prostrates himself to kiss the foot and receive a blessing. Some persons spend a long and laborious period of time in collecting the dust from the feet of thousands of Brahmans, which is deemed precious, and often swallowed, as possessed of extraordinary virtue.

This despotic system is so artfully contrived, as to meet the besotted Hindoo at every point.

Every form and ceremony of religion—all the public festivals—all the accidents and concerns of life—the revolutions of the heavenly bodies—the superstitious fears of the people—births—sicknesses—marriage—misfortunes—death—a future state, &c.—have all been seized as sources of revenue to the Brahmans; in short, from the time a Soodra is conceived in the womb, to

his deliverance from purgatory, he is considered as the lawful prey of the Brahmans, whose blessing raises him to heaven, or whose curse sinks him into torments; and thus their popular stories, their manners, and their very laws, tend at once to establish the most complete system of absolute oppression that perhaps ever existed.

Anunda was baptized with Mr. Harle, a missionary, whose views upon this Christian rite had undergone a change since his arrival in the country; and "a third, a soldier who had been engaged at Waterloo, and who, though he did not then tremble at the roar of cannon, has since trembled at the Word of God." The sermon preached by Mr. Yates on the occasion was published by request. Anunda was the most eloquent and effective of all the native preachers; the highest hopes were entertained of him; and Mr. Harle was one of the best Bengalee speakers among European missionaries. They were associated in the work of itinerating, and from a narrative of one journey, seemed destined to effect much by their joint efforts as evangelists: but, the Most High seeth not as man sees! It seemed good to the Divine Master, to call both his servants home after a very brief period. The last words of the missionary were, "*It is all well; it is all well:*" — words with which so many saints have borne their dying testimony to Divine faithfulness. Anunda then removed to Calcutta, and resided with the native brother, Kassee. He was quite well; and having preached one Friday evening, retired to rest, as usual. At three the following morning, he was seized with cholera, and expired at nine o'clock. "Thus was snatched away, as in a moment, the most promising

young Brahman ever seen in this country." It was remarked that Anunda's death, moreover, coincided with that of the aged Krishnoo; so that the first Hindoo preacher, and the last of those whom God had raised up, finished their course together—Anunda being the first-fruits of the Calcutta brethren, as Krishnoo was of the brethren at Serampore. Both died in full hope of eternal life.

Ram Mohun Roy was a celebrated Brahman, of a very different character, of whom some mention must be made; although the hope of his conversion to the humbling doctrine of the cross was soon dissipated. Mr. Yates became acquainted with him shortly after his arrival in India; so early as Oct. 25, 1815, he mentions his first interview,—little anticipating the future controversy with that distinguished Hindoo, into which he was drawn. Mr. Yates was then a young man, full of hope that a heathen gentleman, so distinguished for wealth and learning, might one day become a signal trophy of redeeming love, be blessed with the wisdom that cometh from above, and possessed of durable riches and righteousness. It will be interesting to observe what were his first impressions, when writing from Serampore, where he then resided. He says,—

I visited a learned Brahman; he understands something of Latin, Greek, and the mathematics; he also speaks English fluently. I conversed with him more than two hours on subjects relating to religion. I endeavoured to refute his ideas relative to the eternity of matter, and his objections against the Bible. He expressed himself as very thankful for my visit, wished to know where I lived, and promised to come and see me. He is a rich man, and says it is his intention to go to England, and study at one of the Universities. He despises the present system of the Hindoo religion. He has studied

the Koran, and says that is no better. He is bewildered, and questions whether any religion can be right, though he acknowledges, as far as he knows, that the Christian religion is superior to any other. I pray that the Lord may open his eyes to understand, and his heart to receive the words of life!

Some months afterwards he wrote again:

Ram Mohun Roy, the rich and learned native, has engaged to come and see me at Serampore. I think his inquiries are blessed to the gradual enlightening of his mind. I generally call upon him when I go to Calcutta; he is kind and friendly, and exceedingly glad to converse on religious subjects.

Alas, that so many years of subsequent advantages and study should have had no better result! Though so far enlightened, it is to be feared that he never saw the evil of sin, nor felt his need of a Saviour. He professed to admire the precepts of Jesus; but the blood of his cross he still undervalued. He certainly exposed, with no ordinary power, the errors and follies of idolatry, maintaining, moreover, that during the former century, great changes in the system had been gradually introduced. He not only studied the Holy Scriptures diligently; but, in 1820, afforded Mr. Yates very effectual assistance in the translation of the Gospels into Bengalee. By his aid, considerable improvements were made. "He is one of the most learned men in Sanscrit and Arabic in Calcutta; and in the idioms of Bengalee, as that is his native tongue, he assists us much:" but, Mr. Yates adds, "although he professes to be a Christian, I am sorry to say he is an Arian in his sentiments." This became more and more apparent, as the Baboo embodied, in certain publications, his new religious opinions. The one entitled "The Precepts of Jesus, the guide to Peace and

Happiness," was published anonymously ; but having been ascribed to him by a reviewer, who at the same time designated him "an enlightened heathen," a controversy ensued, and Ram Mohun Roy issued in succession two "Appeals" in defence of his book, "Precepts of Jesus." Mr. Yates was led to take part in this controversy, because it was thought in some sort a sanction of error, for the missionaries to have allowed any of the printing for Ram Mohun Roy to be done at their press ; and partly because it was well known that one member of their body, who had become closely connected with the Hindoo gentleman, had adopted the same erroneous views. It was at one time reported that Mr. Yates had himself become an Arian! Most strangely unfounded was that rumour, as he had, from hostility to such errors, been previously placed in very trying circumstances.

The author does not think that such a report had any influence in inducing him to publish his "Essays in defence of important Scripture doctrines, in reply to the Two Appeals, &c.;" but on July 30, 1821, he wrote,—

In a letter that has been circulated pretty widely in this country, it has been intimated that I am an Arian. Dr. Carey says that he fully understood so from the letter, and was glad to be informed to the contrary. What can have led to such a sentiment I cannot tell, unless it arose from my saying once, that although I believed the doctrine of the Trinity, as it was generally believed by all Christians, I had doubts as to what terms were best calculated to explain it: further than this, I am certain that I never advanced one idea. I have not seen the letter, yet I have heard from various quarters, where it has been circulated, that the impression is the same. Now I am afraid that this report, than which nothing can be more

false, should, by some persons, who are always glad to have a new tale to tell, be circulated in England also. If, therefore, it should arrive, I beg you will contradict it, both for my sake, and the sake of truth. I firmly believe that the Father, Son, and Spirit constitute the one God, who is to be worshipped and adored for ever, and that each is possessed of all Divine perfections. I make this declaration, that you may more fully and satisfactorily contradict the report.

It was never deemed expedient to give publicity to this communication, and might seem needless now, but to serve as an illustration of the mischief which may result from an incautious expression of doubts and suspicions relative to individuals. In this instance, there is reason to fear that the *animus* was evil. The learned Hindoo himself certainly never entertained the thought that Mr. Yates leaned towards such Christ-dishonouring sentiments. On the contrary, he was fully aware that in him he had a formidable antagonist. In the "Defence," which left the press in 1822, it was thought proper to print five valuable Essays, by the late Rev. T. Scott, M.A.; for which Dr. Ryland, who was an intimate friend of Mr. Scott's, cordially thanked Mr. Yates. The remaining seven essays were from the pen of Mr. Yates, although published in the name of "the Baptist missionaries at Calcutta." They contain a masterly exposure of the errors and fallacies in the "Appeals," together with much sound reasoning and valuable criticism on points of controversy then new in India. Whatever good may have resulted, to casual readers, from this volume of essays, it is well known that they wrought no change in the views of the Rajah; neither did his visit to England,

where he died, at Stapleton, near Bristol, in 1833, produce any material modification of his sentiments. On the contrary, while it would not comport with the brevity of this narrative to give any further sketch of his proceedings, it may be mentioned that, to the grief of all who once hoped for his conversion to the true faith of Jesus, it seems doubtful whether he had advanced so far as even to be fairly claimable by the "modern unitarian" school; while it is certain that to the last he was very solicitous to preserve his "caste" unbroken. To prevent suspicion on that head, he was anxious, in the event of his death, that his remains might not be deposited in a place of Christian sepulture; a solicitude which, from whatever cause it may have arisen, throws great suspicion over all the evidences that he had entirely relinquished his ancient superstition.

Journeys were more frequently dictated from necessity, in consequence of sickness, than as relaxations from laborious employments, and the means of preserving health. The cost of travelling, on the one hand, and the claims of home on the other, were too much considered by Mr. Yates, whose feeble health demanded such relief. In 1823, the year opened with interruption to his studies, through the illness of his wife, and they renewed their visit to Soojenpore. This trip up the river restored Mrs. Yates after fever, and was equally beneficial to himself: but when can the missionary of Christ command an excursion for mere pleasure, or relaxation, or even for health, without encountering the evils he came to assault, and witnessing the degraded condition of multitudes, which he

came to meliorate? All along, the frequent opportunities of speaking to the natives and of distributing tracts, were improved; but Mr. Yates deplores their apathy.

At Culna, a large boat, by which we were lying for the night, took fire, and was entirely consumed. It was so near to us, that we were afraid that ours and many others would have caught the flame, but we escaped by crossing over to the other side of the river. All this transpiring in the night, gave us not a little alarm; and though several hundred natives were excited by the cry of fire to come and see what was the matter, yet they all stood composedly on the shore, as though they enjoyed the sight, and not one amongst them would move hand or foot to assist the sufferers. You will not wonder that a people so little affected with temporal distress should be little wrought upon by any representations that can be made to them of future punishment.

By what means this national apathy is to be overcome, is yet an unsolved problem. The gospel exerts a mighty power when received; but the barrier to its reception, independently of omnipotent influence, is insurmountable. In no part of the world, do missionaries more feel the need of the promised Spirit. While in India the work of conversion among the natives has scarcely kept pace with the expectations of the least sanguine of those who have attempted to labour for it, many have been indirectly benefitted who were not originally contemplated in the undertaking. Multitudes of every rank, in the military as well as the civil service, will have to bless God through eternity that they were not strangers to missionary operations in the East. Of this fact many pleasing proofs were enjoyed. It was the memorable saying of one gentleman, high in the legal profession, that he

was "thankful for having been brought to India, if it were only to die; as he trusted religious opportunities, arising out of his voyage and brief residence, had prepared him for the event." How many before the age of missions must have lived and died in that climate, so fatal to health and to life, with scarcely more light or hope than the heathen! how many seem to have sunk into deeper crime and guilt than they!

On his return he wrote,

We expect in a few weeks to have a baptizing, as we have nine or ten candidates; among these, one is an old man, who was awakened by hearing the gospel at Doorgapore; though old and ignorant of his letters at first, he has now learned to read, and affords a pleasing specimen of the power of Divine grace: another is a Brahman, whom we hope God has graciously given us to supply the loss of our beloved Anunda. He heard the gospel first about three years ago, when I was at Doorgapore, but was prevented by his friends from coming near us again; nevertheless, the seed sown was not lost, but is now bearing fruit. I now hear him address his countrymen every week, and he promises to be a very useful man. May the Lord uphold him, and make him wise to win souls to Christ! Our English congregations are on the increase; our native ones are very attentive; we have scarcely any disputing now; all seem overawed by the force of truth, though few are inclined to follow its dictates.

Mr. Yates had scarcely settled down after his return from this excursion, and was rejoicing, among other things in the hope that God had raised up another Brahman in the room of the "beloved Anunda," than a death occurred in the missionary circle, the tidings of which fell like a thunderbolt, in an unexpected moment. He had retired to rest as usual, after his customary duties, March 7, 1823, when he was roused

by a messenger with a letter from Dr. Carey, of which the following is a copy:

"My dear Brother,—Our dear brother Ward breathed his last about half an hour ago, viz., a quarter before five o'clock, and will be committed to the grave to-morrow evening. It will be a comfort under our affliction, to see any of our brethren from Calcutta on that painful occasion. Have the goodness to inform Eustace and brother Lawson.

"I am, very affectionately yours,

"W. CAREY."

"*7th March.*"

The impression this intelligence made may be best appreciated by some extracts from a letter written the following morning.

Calcutta, March 8, 1823.

My dear Hoby,—About eleven o'clock last night, after I had retired to rest, I received the enclosed note from Dr. Carey, which records one of the most painful events that has ever yet happened to the family at Serampore. I know not of any death that has affected me so much, since that of our beloved Trout. Chamberlain's death we were prepared to expect; but this has come upon us like a thunder-clap, which has filled us with consternation. Brother Ward was down in Calcutta, at the monthly missionary prayer meeting, held at the Lal Bazaar chapel, on Monday evening. Every one remarked how well and how cheerful he looked; but, alas, before the week has closed, he has finished his course, and entered into the joy of his Lord! His sickness lasted only about one day: his complaint was the cholera morbus, the disease so fatal in this country, and that of which our dear brother Aunnda died. Dr. Carey was in Calcutta on Friday morning, as usual; and he informed us, that when he left, Brother Ward was very ill of the cholera; and in the same evening, after he returned, he wrote me the note which I send enclosed. O, how true it is,

that in the midst of life we are in death! I feel extremely sorry that I have not been able to attend his funeral. The last month I have been very unwell, owing to the change of the season. I was under a course of calomel, so that it was impossible for me to attend.

Brothers Carey, Pearce, and Penney, are gone to pay their last tribute of respect to our dear departed brother. The disease of which he died was so rapid and so violent, that it incapacitated him for conversation, and I believe he spoke very little during the whole of its operation. I doubt not but all possible means were used for his relief, but they were all ineffectual.

How mysterious are the ways of Providence! that he should have been preserved in his journeys by sea and by land, and then taken away, as in a moment, from the bosom of his family, in the full enjoyment of health and strength! I pray that this event may be graciously sanctified to us all. Does it not say, "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh"? His late visit to England and America will, I am sure, make his death to be deeply lamented by all the friends of the mission. I am afraid that, coming so soon after the death of his son Felix, it will have too powerful an effect on the good old Doctor's mind, though on these occasions it is astonishing how much Christian resignation he displays.

Shortly after this event, Mr. Yates was himself visited with a series of trials, which greatly depressed his spirits. His letters contain the expressions, "gloomy affairs," and "the gloomy side," from which he frequently found it difficult to turn. Christians, and especially Christian missionaries, are thus often reminded that they are the followers of a Master who was "made perfect through sufferings." Communications from England were not in harmony with his wishes; and sometimes his equanimity was ruffled by what appeared to be wearisome procrastination, relative

to the anticipated adjustment of missionary affairs. From these and other circumstances, he lamented "rebellious thoughts," which again led to the most profound humiliation before God. Letters giving an insight into the complicated difficulties, which it is unnecessary to detail, show how he escaped the influence of disturbing cares, by finally laying down his own well defined principles of action, and leaving all results in the hands of God. During some months of this period, too, his friend, Mr. Pearce, was absent, in consequence of ill health, on a voyage to Penang; and shortly afterwards, Mr. and Mrs. Carey were compelled to yield to that imperative necessity which dictated a final return to their native land.

About the time of this regretted separation, Mr. Yates's personal sufferings were such as would have disqualified many for severe mental efforts. He describes them by saying, "I am so much debilitated by this climate, that I have a constant pain in my back, which prevents me from riding, and even from sitting for an hour together, without extreme weariness. This letter I write kneeling, as the easiest posture I can find." Again he says, "The irritation of riding &c., brings on an inflammation in my back, for which the only remedy is the application of leeches; and these, which relieve one part of the body, increase the weakness of the whole. When I consider the number that have been applied to me, and the repeated attacks of fever which I have had, I am astonished that I am not much worse than I am." One painful consequence of these infirmities was, that he was compelled to relinquish going out to preach to the natives, which he had been accustomed to do two or three times a-week.

This interruption of duties in which he greatly delighted was a source of such uneasiness, that he wrote, "I know not whether the cessation from this work does not give greater pain to my mind than the action did to my body." This was the first mention of his having endured such extreme suffering, and was connected with an intimation that he had been revolving in his mind whether he should not return home, or, as he expressed it, "wavering as to whether I ought to seek renewed strength by change of climate for a season; or patiently to wait for the messenger who conducts to that happy place where weariness and pain, sickness and death, are known no more."

Added to these was a severe domestic affliction; which, although an infant's death, and ordinarily passed over with a casual remark, was to Mr. Yates the most painful bereavement he had ever experienced. Mr. Leslie, who was residing with him at the time, mentions the tender grief with which the father hung over the coffin of his little one, as if he could not part so suddenly with the precious dust. His letters express a touching intensity of sorrow, relieved only by those consolations which Christian resignation finds in adopting the Saviour's words, "The cup which my Father hath given me, shall I not drink it?" He wrote, "We were too much attached to this interesting child—his loss has been severely felt by us—he had become very attractive—the intelligence of his eyes and countenance commanded for him much praise and affection—he did not appear to me designed for this world. We have reason to be truly thankful for the Divine support we have experienced under this trial. We have, I trust, with our lips and with our

hearts, been able to say, 'The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord.'" Writing to his parents, he apologizes for his wife's silence, by saying that "after sitting down, and meditating upon the mournful tale she had to tell, she was not able to proceed." The following letter of condolence was from the pen of his friend and fellow-labourer, Mr. W. H. Pearce.

MY DEAR YATES,—I should be truly happy could I in the least promote that sweet acquiescence in the Divine will, which I trust you and your dear wife will experience in this season of affliction and trial. We were this morning reading Job, with reference to your case, and were considering his accumulated sorrows when deprived of all his property, and seven children at once! They died too, it may be, in sin, and their disconsolate parent had to mourn their eternal ruin, as well as his loss. Your dear little babe might have lived, like the children of many pious parents, to despise the gospel, to dishonour Christ, and to seal his own eternal condemnation; but now you have no doubt that he is gone to glory, and that you have given birth to an angelic spirit, with whom you shall rejoice for ever. Say then, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

Accept the affectionate sympathy of all here, and especially of your affectionate friend and brother,

W. H. PEARCE.

Although absorbed in what many would deem dry scholastic pursuits, it has been seen that Mr. Yates cultivated and exemplified the most gentle, filial, and fraternal, as well as parental feelings; and those who knew him best, felt that his affection as a friend harmonized well with his domestic character. Referring to the death of Mrs. Russell, for whom he had always cherished a brotherly regard, he wrote,—

Your very afflictive letter respecting your dear sister Eliza's death, came safely to hand, and though it arrived at a time when sickness and death were beginning to prevail to a great extent here, yet it excited in my mind some surprise, as I was not at all prepared to hear of death from such a quarter. The feelings of surprise, however, soon gave way to those of sympathy and sorrow. Willing as I feel, for my own part, either to live or to die, and hardened as I have in some measure become, by hearing of thousands dying at my right hand, and ten thousands at my left, I can still weep with them that weep, and should consider it a stigma to my character, as a man, not to drop a tear at the loss of such a friend as your dear sister, and an indelible blot upon my professions of friendship, not deeply to sympathize with you under so distressing a bereavement.

A beloved brother of his own was also removed by death; and these melancholy tidings from England, together with so much bodily affliction and surrounding mortality in India, particularly in 1825, when the cholera prevailed, contributed to his mental depression. In one letter he says,

Six persons died and were buried yesterday; and one, living two doors from us attended a funeral last night quite well: to-day he is dead and buried. What a vapour is life! pray for me, that God may guide me by his counsel, and at length receive me to glory! Amen.

In August of that year he thus referred to the desolations in Calcutta:—

On the 8th it is reckoned that 554 persons died. On the 19th it is supposed that 1000 died; and in the intermediate days 150,200 or 250 in the day. Yet for all this the mussulmans are now keeping their grand festival in honour of Mahomet's grandsons; and in a few weeks more the Hindoos will be mad after their idols. The judgments of God have just the same effect upon this people as they had upon

Pharaoh; and their conduct and experience prove the truth of a text from which I intend to preach on Sabbath-day,—"He that hardeneth his heart shall fall into mischief." They are frightened now almost to death, yet in a few weeks, when it is probable the disease will have subsided, they will be more mad in idolatry than ever.

To avoid returning to these topics during the period comprised in this chapter, the following letter is here given at large. It records an event which went to the hearts of all the members of the various missionary communities.

Calcutta, June 11th, 1818.

After the labours of the past Lord's-day, I sit down this morning to converse with you; and could I do it with my tongue instead of my pen, I should tell you a tale that would take more than a morning to hear. Your last letter contained a short account of the death of our beloved and venerable tutor, Dr. Ryland: I have now another name to put on the list of dear departed friends; and it is the name of one with whom you were once most intimately acquainted, and whom you sincerely loved—it is our esteemed, our beloved brother Lawson. Yes, he is *gone*, gone to glory, gone to *Him* whom his soul loved; gone to his fellow missionaries, to Grant, Biss, Mardon, Trout, Ward, Rowe, Chamberlain, &c.; gone to the place where there is fulness of joy and pleasures for evermore. Who would not go to such a place, where our best friends and kindred dwell, where God our Saviour reigns? You will wish to know something of the closing scene of our dear brother's life. In general terms, I can say, that it was the most solemn, the most affecting, and the most instructive, I ever witnessed: the language of all who saw it was, "Let my last end be like his." His illness altogether lasted about three months; he was considered dangerously ill about six weeks; but hopes of his recovery were entertained till about the last week. The seat of his disease was in his liver, and when he first came

under the operation of medicine, he had a distressing season, but was remarkably patient, and had a firm hope of acceptance with God, through the death and righteousness of his Son. From the first, and through the whole, he had the impression that the affliction would terminate his life. After all the power of medicine had been tried, he was recommended as a last resource to try the river air, and it was agreed that Pearce should accompany him one week, and I the next; but, instead of being out two weeks, two days convinced him that it would be of no avail, and he intreated that he might be carried home to die amongst his friends, and give them his dying counsel and his blessing. He arrived at home on Tuesday evening, very weak; and on Wednesday morning he called all his children around him, and one by one told them that his end was near, and gave them his last parting advice. He then turned to us, his particular friends, and addressed us collectively and afterwards singly. He asked our forgiveness for all he might have done amiss, and particularly for any reserve he might at any time have manifested, and assured us that he always had loved us since he had known us, and that he did still sincerely love us. Among other things he spoke to me about his funeral sermon, wishing it to be preached from 1 Tim. i. 15, and adding, "Let nothing be said to exalt man, but all to exalt the Saviour." The whole of this day he continued addressing one or another that called to see him in the most impressive manner. I think it was to us all the most melting day we had ever known.

On Thursday he grew weaker, but continued to converse as before. He also mentioned many absent friends, and desired to be remembered to them. Among the rest he mentioned your name, and said to me, "When you write to Hoby give my love to him. He knows what a poor diffident, trembling, and almost despairing soul I used to be; but tell him that you saw me die, and that I had peace in my last moments—that I saw nothing frightful in the king of terrors—that I found light in the valley of the shadow of death, where I expected to find

only darkness. Through all this day his doctrine continued to distil upon us like the dew.

On Friday he became weaker, but was still able to talk. In the morning he gave a most pathetic address to the two sons of Biss, and insisted, as with his dying breath, upon their promising to serve the God of their fathers.

About the middle of the day Dr. Carey called, and with him there was a very affecting parting. After dinner he addressed me and Penney, Mrs. Penney and Mrs. Yates, separately, in so kind and so affecting a manner, that we and those around were quite overcome, and some even wept aloud. After this, he spoke to a few more friends who came to take their leave of him; and about six o'clock in the evening he became insensible.

During Friday night and Saturday he was delirious, except when he saw a friend, which sight frequently brought him a short lucid interval.

On Saturday evening as it grew dusk, his speech failed him entirely. About eight o'clock his extremities began to grow cold, though his body was like a fire for heat. His breathing now became more difficult, and at five minutes to eleven o'clock, I had the melancholy satisfaction of seeing him breathe his last. Thus late on Saturday evening, he finished his work, and I have no doubt soon sang, in a better sense than he ever knew it before,

> Another six days' work is done,
> Another sabbath is begun.

A body in this country cannot be kept more than a day; hence to die and to be buried with us are nearly synonymous, through their following each other in so quick a succession. Our dear friend was buried at five o'clock on Sabbath afternoon, the 23d of October, and such a concourse of people I never witnessed at a funeral since I have been in this country. Six missionaries bore up his pall—two church, two independent, and two baptist: thus he was carried to his grave, and devout men made great lamentations over him. In the evening I preached, but my sermon contained only occasional allusions to

the subject. The funeral sermon I am to preach next Sabbath evening.

Many of God's servants, who think themselves of but small account, and who feel as if they were but little accounted of, would be surprised, could they witness their own obsequies and the tears shed at their graves. Mr. Lawson never imagined that he held so high a place in the affection and respect of not only the missionary circle, but the entire Christian community in Calcutta. It will be seen shortly that these solemn visitations were not unaccompanied with such gracious influence as led to the most happy results among many of the younger members of the mission families; so that the close of Mr. Yates's first term of residence in India, during which he supplied Mr. Lawson's place, as pastor, was rendered extraordinarily happy and hopeful from accessions to the church. Reserving these incidents to the close of this chapter, it is proper to mention some of Mr. Yates's engagements, which, if not here introduced, would be thrown too far out of chronological order.

"The Memoir of Chamberlain," a most valuable volume of biography, was printed by the close of 1823, and published early in 1824. About the same time Mr. Yates mentions an exchange of some publications with Dr. O. Gregory, who had forwarded to him a copy of his "Letters," and with whom he sought a more frequent correspondence. He had also been gratified by receiving from the Committee in London, in token of high esteem and affection, "Walton's Polyglott," by which he felt highly obliged. Some mention having been made of him that year by

the chairman of the anniversary meeting, he wrote, "Thank you for the information respecting the remarks on my labours; I trust that, instead of exciting my pride, it will increase my diligence."

The same year, 1823, witnessed the publication of the "Asiatic Observer," a quarterly periodical, from which, as the joint production of the missionaries, both independent and baptist, high expectations were entertained. It was destined to a brief existence of only two years; but in these eight numbers, some valuable papers, under the head of Biblical Criticisms, were furnished by Mr. Yates. He also wrote three articles on Suttees, to contribute all in his power toward the movement which resulted in extinguishing those murderous flames; and from the excellence of many of the articles, and its adaptation as a vehicle of communication, it was greatly regretted that the support was not adequate to the maintenance of the work.

Suttee, a word derived from "sut," which means faithful, is the burning of widows with the dead bodies of their husbands, and had for ages been a Hindoo practice. To claim for any individual, or any association, the praise of being exclusively instrumental in its annihilation would only betray the ignorance of conceit. But it may safely be asserted, that Christian missionaries contributed their full share to the accomplishment of the result. No subject had more deeply affected the public mind for some time, when, in 1824, Mr. Yates wrote three Essays, which appeared in successive numbers of "The Asiatic Observer." The widow, who proposes to burn herself, is said "to eat the fire." There were variations in

the forms observed in different parts of the country; and among the numerous instances occurring in Bengal every year, some horrors so truly harrowing were perpetrated, that the natives themselves seem to have aimed at concealment. Mr. Yates, in his Essays, not only states objections to so revolting a practice, but proceeds to examine the "shasters," or religious books of the Hindoos, and in an elaborate dissertation, proves how little they contain in support of it. The contradictions which abound in these shasters are exposed, and important conclusions deduced, which show that an authoritative prohibition would not be so much at variance with the written laws of their religion as was supposed. Hence he proceeded to point out a course of action, whereby the supreme government in India and British legislators, might be induced to move in this great matter, and quench the fires which had consumed hecatombs of living victims. How far these essays may have contributed to the great consummation in 1831, when it was decreed that these murders should no longer be permitted, it would be difficult to decide, but the soundness of reasoning in the following paragraph may well be applied to still existing enormities.

There are some, though we trust they are now very few, who do not think any means should be used to prevent Suttees from burning: they regard it as an unjustifiable interference. We ask such, whether it is not the duty of every nation to preserve its subjects, and on all occasions to prevent self-murder. Governments are not responsible for the religious opinions of those they govern, but they stand engaged to defend their lives and property. In our own country, if any one, through disappointment, melancholy, fanaticism, or insanity, wished to destroy himself, and it were known, would it not be lawful and right

to prevent it, if practicable? And if one person killed another, even at his request, would he not be considered a murderer? If this is the case relative to the subjects of Britain at home, ought it not to be the same in reference to her subjects abroad? We are confident, that such is the conviction of the natives respecting the disinterestedness and kindness of the English, that they would never object to that which was equitable: and we are confirmed in this idea, by their acquiescing in the equity of that law which requires a murderer to be executed, even though he be a Brahman. Nothing could be more awful in their estimation, or more contrary to their former prejudices than this; and yet they now see it to be proper, because they see it to be equitable. The same would take place respecting the burning of widows, were it abolished; and probably in a few years they would as generally deny that they were ever guilty of such cruelty, as they now do that they ever destroyed their children at Saugor. It ought also to be considered, that some of the most respectable pundits do not approve the practice, and would be happy if it were abolished; while many others reproach us for permitting it to exist. Taking all these considerations into the account, we do not perceive that any objection of weight can be urged against our petitioning our rulers to put a stop to the shedding of innocent blood, by which this land is polluted. The voice of the blood of the widows annually sacrificed in Bengal, is constantly crying to heaven out of the ground. God has heard it; oh that he may dispose those to hear it too, in whose hands he has placed the power of making an end of such abominations!

The same letters in which he mentions his Essays on Suttees, refer to the then raging Burmese war. In common with British residents generally, the missionaries felt an intense interest in all that related to the Burman empire, and the "Observer" was accordingly the vehicle for supplying intelligence, which was sought with avidity. But the fate of their beloved American brethren awakened still more pain-

ful solicitude. Mr. Wade had been their guest in Calcutta, and it was contrary to the advice of his friends that he left them for Rangoon. Vague rumours filled them with apprehension that the messengers of peace would perish, either amidst the confusion of war, or from the murderous revenge of the people. Mr. Yates wrote, "Two of the missionaries, Messrs. Wade and Hough, are said to have very narrowly escaped with their lives: the executioners were whetting their knives to take off their heads at the moment when the English commenced a heavy fire on Rangoon, and drove them from their horrid purpose."

On the approach of the English they had been seized, bound in chains, and led to the place of execution: there they heard the executioner boast how well he would perform his office; meantime their wives, disguised in Burman dresses, and with blackened faces, wandered about, expecting every moment to hear their husbands were no more. It was at this critical moment, Rangoon was taken, and the prisoners rescued! More certain tidings reached Calcutta, in a letter from Mr. Wade himself, dated Rangoon, May 15th, 1824, confirming the reports with much interesting detail. He says,

We were chained and put in close confinement under armed keepers, who were ordered to massacre us the moment the first shot was fired; but when the firing commenced they were so panic-struck, they all shrunk into one corner of the prison. The next shot made the prison tremble, as if it would be immediately down upon our heads, when they broke open the door and fled. In a few moments the firing ceased, we expected the troops were landing, and that we should be released; when, horrible to relate, about fifty Brahmans rushed into the prison, drew us out and stripped us of every thing but our pantaloons.

Our naked arms were drawn behind us and corded; we were then driven at the point of their spears to the seat of judgment, where we were made to kneel, with our bodies bending forward, for the convenience of the executioner who was ordered to behead us. At this moment several shots were sent very near us; the people fled and took refuge under the banks of a neighbouring tank.

Numerous incidents besides are narrated, but it must suffice to record that when expecting in a moment to be launched into eternity, he says, "I felt an assurance in the grace of God, which disarmed death of its terrors. The hope of the gospel seemed to me a treasure whose value was beyond all comparison." Dr. Price and Mr. Judson were at the same time close prisoners in Ava; their escape impossible, and their fate uncertain. Mr. and Mrs. Wade shortly afterwards returned to Calcutta, and occupied for a time one of their stations at Chitpore; but when Mr. Yates wrote that information, he added, "Nothing has yet been heard of the Judsons, and many fear that nothing more will be heard of them." The sequel is well known; and when, in process of time, Dr. Price arrived at the capital, having been employed in negotiating the peace, Mr. Yates mentions the pleasure they had enjoyed in receiving him to sleep at their house, and to hear from his own lips of all the wonderful interpositions of a gracious God toward himself and his colleague.

Burmah had, many years previous to the war, been visited by Christian missionaries; and long before the Americans directed their agents thither, Mr. Felix Carey had pioneered their way. The results, together with the present aspect of things among the

Karens, exhibits as much of the tragical and romantic, as well as the encouraging, as is wrought up in the history of missions in any land and at any period.

At the close of 1824, Mr. Yates narrates that no small alarm was felt in Calcutta from the refractoriness of some native troops. At Barrackpore, the seat of the governor-general, four regiments refused to proceed on the expedition to Burmah, and were only reduced to obedience by a discharge of musketry, whereby a hundred men fell lifeless on the ground. What might have been the result, but for this timely severity, it is awful to conjecture. British rule, however beneficial upon the whole to the teeming millions of Asia, has been maintained by a discipline which they know to be as certain as it is severe. Dominion so vast seems destined to be upheld by the sword; and every blow rendered imperative by insurrection, still extends the vast line which comprises so many millions of subjects.

It is impossible to contemplate this ever extending empire without dismay, at the possibility that some untoward event may destroy the uniting bond of British influence, and thus spread the most bloody anarchy throughout Asia, before nations could again adjust themselves under settled governments. Such an event, which would be a calamity to the world, may be best averted, not by the prowess of British arms, but by the equity and benignity of British rule. And how can that be so well secured, as by the wide circulation of the Word of God, a reverence for the sacred Shaster, and the protecting countenance of all who seek to evangelize the natives?

In the course of this year, 1824, Mr. Yates made

two excursions, one in company with Mr. Penney, and the other, into Jessore, with Mr. Pearce. Of the former he sent home but a short narrative, though it furnished painful evidence of the deplorable condition of multitudes not very remote from the city.

I have been on a journey among the natives, in a part of the country which we had never visited before, and in which the sound of the gospel had never been heard. The people received us very kindly, heard us very attentively, and were very eager to receive our copies of the Scriptures and tracts. You would be filled with pity to see so many thousands of poor souls, in the grossest ignorance and sin, without any one to point them to the Lamb of God, and show them the road that leads to heaven. There are millions of men and women in this country, who have not even heard the sound of the gospel. And, among those who have heard it, alas, how few regard it! Here we still witness the burning of widows; the swinging with hooks of iron through the back, and the cutting of the flesh with knives.

The other excursion into Jessore, in company with Mr. Pearce, enabled the missionaries further to compare the general character of natives resident in the city, and those who had not been equally instructed. An astonishing difference was remarked among those to whom the proclamation of the gospel was new; they at first listened to it with interest and some obvious concern. This was very cheering to the minds of preachers who had long laboured among those who, having more light, and perceiving something of the truth as it is in Jesus, often manifested their hatred of it by opposition. Such itineracies must have contributed greatly to extend the knowledge of Christ, and the health of missionaries might thereby have been preserved; but, in general, they could only be undertaken

when so far enfeebled as to be nearly incapacitated for the more exhausting duties of the city. Even now, after the cost of many lives, and years of sickness and suffering, the routine of labour most conducive to the preservation of health, is far from being observed; nor does it appear probable that the numbers of missionaries can be so increased as to enable them to vary their employments to the extent which a sound prudence requires.

After leaving the native station at Doorgapore, the evangelists passed Serampore in the night, and without stopping at villages which they proposed to visit on their return, advanced as quickly as the strong current would allow, with a view of spending the Sabbath at Sahib-gung. The Hoogli and Churni rivers are connected by two canals, on the sides of which the travellers were delighted with the view of indigo factories, rice-fields, and gardens, with a pleasing variety of European and other habitations. On reaching the large village of Rana, they despatched their native companion to address his countrymen and distribute tracts. Two persons who had heard him preach in Calcutta, recognized the Christian Brahman, and appeared well acquainted with his message; presenting one of numerous evidences, that by preaching the gospel to the heathen in Calcutta, the knowledge of its truths is widely extended. Many who could read followed the native preacher on his return to the boat, for more tracts.

Another great canal connects the Churni and Ichchamati rivers. This was cut by Khrisna Chundra, the Rajah of Nuddea, to facilitate his visiting Calcutta, when the seat of government was removed thither

from Moorshedabad. Through this canal the missionaries proceeded to Shiva-nibas, once the favourite residence of the same Rajah. It was formerly surrounded by water, fortified and occupied by a splendid establishment; but—such are the subversions of the native powers—all had become poverty and wretchedness. Still one hundred and eight temples, dedicated to Shiva, remain, besides many to other deities, and all endowed with land for the maintenance of the officiating priests.

On entering the Ichchamati, and from thence, the Little Bhairah, which is remarkably narrow and winding, they found that, instead of an opposing current, the stream ran rapidly in their favour, and they floated delightfully along. This river empties itself into the Sunderbunds of Jessore: and, for Bengal, the scenery is beautiful; lofty trees grow on either side; and the rains having widened the channel, many of them overhung the waters. At a large village on the banks, the image of Doorga had been worshipped for three days, and was being solemnly committed to the waters—an affecting proof, they say, that idolatry pervaded the most retired spots. Oh, when shall the gospel exert as extensive and penetrating an influence as this debasing system! when shall light succeed to this darkness!

On reaching Dehatti factory, which is not far distant from Sahib-gung, they were mortified to learn, that the embankment constructed by government, to conduct the waters in a direct line past that place, had been broken by the rains so as to be impassable by their boat. To pursue the river route would have occupied four or five days, they were therefore compelled to relinquish that object.

While lying to at the ghaut, during the Sabbath, Oct. 3, the appearance of an alligator, at a short distance led the boat people to narrate anecdotes of these formidable animals. They abound in the Bhayrub, in consequence of the multitudes of dead bodies cast into the stream, which is deemed second only to Gunga for sacredness. But the alligators do not confine their feasts to these bodies of the dead. It was here that a relation of one of the pundits was seized while bathing, and so completely devoured that only a few of his bones were left. The same informant stated, that here also a woman, seized by her arm, could not have escaped, but for the retiring of the wave which the crocodile brought with him, as he rushed upon the bank to seize his prey, so that he was left on dry ground, and soon became weak. On another occasion, when they were on a similar excursion, a Christian woman was suddenly seized, while crossing a brook; and after once escaping from the voracious jaws of the crocodile, was again dragged beneath the water, and so completely devoured that nothing belonging to her was ever discovered but an umbrella which she was carrying. Yet, such are the superstitions of the heathen, that a gentleman at the factory, who fired at one repeatedly but ineffectually, for the purpose of getting rid of him, was thought to have been punished for it, as a crime, by being shortly after taken ill, and dying.

On Monday they commenced their return, and stopped at Daulat-gung. Here the Mussulman inhabitants were much impressed with the following argument, to prove how superior Jesus Christ, the Messiah, is to their own prophet: "Mahomet is dead, and therefore unable to help his followers; but over Jesus,

death has no power. He rose again, and ascended up to the right hand of God." This argument was acknowledged to be weighty. To the better educated, a few parts of the Harmony of the Gospels in Hindoostanee were given.

A congregation of thirty were collected at the bazaar in the evening, and worship was conducted by moonlight. They sang, prayed, and two of them addressed the people, who heard with pleasing attention. Similar congregations were assembled, and generally respectful attention was paid to the gospel message, particularly as delivered by the native brother; while so eager were the people to receive tracts, that in some instances the younger part of the people were even rude in snatching them. In other places, however, he met with abuse, and on one occasion, dirt was thrown at him, and his clothes torn; insults which he bore with Christian meekness and fortitude.

On this journey they had to acknowledge the goodness of God, in an instance of signal preservation. One night they discovered that the boat leaked, and had so far filled, that in less than an hour it must have foundered. It was indeed in a sinking condition, so that but for the timely discovery, it would have gone down while they were asleep. The missionaries reached their homes with grateful hearts, and invigorated to pursue their city occupations with new energy.

The preparation of school-books continued to make demands upon all Mr. Yates' scholarship, and a large portion of his time. This was a providential training for the greater work to which at a subsequent period

he devoted his undivided energies. "I thought," he wrote, "when I was thrown out of the work of translations, that my studies had been directed in a course that would be of comparatively little use; but I now find occasion for all I know of languages, and a great deal more. But instead of a translator of the Scriptures, I am now only a school-book translator. Still I have no doubt but this is my proper place." It was no small solace to him to find his utmost attainments tasked to prepare, in Sanscrit, Bengalee, and Hindostanee, "Elements of Natural History," and of "Natural Philosophy," and a "Compendium of Ancient History;" while, so far from wholly remitting his attention to the Word of God, he undertook, among other things, a new translation of the Psalms in Bengalee. Upon this he remarked, "As there are two translations of the New Testament, and the one is not considered hostile to the other, so will it be with the Psalms, and in this way translations will be perfected. But there is a particular reason for this work; and that is, the Psalms are needed as a distinct book, and have hitherto been printed only with the other parts of the Old Testament." It would have been impossible for Mr. Yates to have selected more appropriate studies and occupations: he himself felt that a gracious hand had placed him where he was, and unerring wisdom had hitherto guided his mind and directed his way. In providing wholesome literature for youth, he felt that he was conferring an incalculable benefit upon the millions of India; and successive generations will have cause to venerate his name.

It will naturally be supposed, that such service as Mr. Yates rendered in this important work would not

be uncompensated by the Calcutta Book Society. Ushered into existence under the enlightened patronage of the Marquis of Hastings, and supported by his munificence, as well as by that of the Marchioness, with many of the highest rank, both European and native, the funds were, at all times as ample as the management was liberal. Accordingly, at the commencement of 1824, after the decease of Mr. Montague, in consequence of which the entire secretarial duties fell upon Mr. Yates, he consented to receive a pecuniary remuneration for his services. The word "consented" is used advisedly; for had the institution been supported by voluntary contributions, his difficulties upon that point would have been insuperable. However, as government supplied a great part of the funds, he adds, "I conceived it nothing but right, that I should be paid for my time and trouble. Before, the secretaryship was divided among several persons: but as all of these were removed, with the exception of myself, who was secretary of the largest department, Bengalee and Sanscrit, it was judged necessary to the interests of the Society that I should take the whole. Had no salary been offered, I do not know how I could have refused; as it was, I felt it a duty, which I owed both to the Book Society and our own, to accept of it. I shall not draw any thing from England now, unless the Committee wish the sum to be applied to the purchase of premises; which, in my opinion, is what ought to be done. If this plan, and the letter we have sent respecting our station at Calcutta, should be approved by the Society, I think we are in such circumstances now, that we could contribute £500 a-year towards premises."

Some considerable time afterwards, he had occasion to explain to his family the same arrangements, and wrote,—"The salary I receive, as secretary of the School Book Society, is devoted, in common with all we get from other sources, to the Mission: it supports us; and the surplus goes towards promoting the general objects." And in this last letter he also mentions again the project for building missionary premises, stating, "We have purchased the ground on behalf of the Society in England, for about £2000; for which we have paid. We have proposed to the Committee to pay half the cost of the building; and as the premises will belong entirely to them, we fully expect they will approve; and they will then have the best missionary establishment in Calcutta."

Connected with this appropriation of the proceeds from various sources of income, was some arrangement for widows and orphans, by taking shares in the Calcutta General Fund; "in all which," he adds, "I trust we shall come off with satisfaction and honour. 'Not unto us, O Lord, but unto thy name be all the glory.'" A proportion of salary having been guaranteed to him, in the event of his returning for a time to Europe, (of the necessity of which he became more and more convinced,) he was relieved from all apprehension on the score of expense.

The adjustment of these important matters was a source of high satisfaction to Mr. Yates and his colleagues. They cheerfully appropriated 20,000 rupees, the produce of their various labours, to the purchase of land, and proceeded to erect suitable buildings for the printing operations. As the site adjoined the new chapel in the Circular Road, and the houses of Mr.

Yates and Mr. Penney were contiguous, the entire properties formed a very unique establishment, and in appearance not unworthy of the elegance and splendour of that part of Calcutta. This air of grandeur, however, which has obtained for the Indian metropolis the name of "the city of palaces," is not always the result of mere ambition, but often arises from necessity. Most of the edifices are of brick; and the brick is almost invariably of a quality which, if exposed, cannot withstand the constant succession of intense heat and vehement rains. This arises partly from the nature of the clay, and partly from the carelessness of the manufacture; and renders it imperative that the brick-work should be well plastered and frequently painted; so that it has the appearance of substantial and elegant masonry.

But far more did the servant of God rejoice to witness the progress of the spiritual building, the temple of the living God. It is true, that toward the close of his first residence in India, many beloved associates had been summoned to the temple in heaven; but signal accessions were made to the church, in the room of the departed. Of some of these he wrote with the highest satisfaction; and impressed with the importance of raising up missionary agents in the country, both native and of European extraction, Mr. Yates continued to assist the studies of sixteen of the young men. Of the character, application, and progress of several of these, he sent home the most pleasing report: some of them realized the pious desires of their generous tutor, when he said, "I am willing to hope that God will uphold them, and make them a blessing in this land of darkness."

It seemed appropriate to reserve to the close of this chapter, such striking instances of usefulness as were mentioned in his letters; and which, in his judgment, abundantly compensated for all his toils and sorrows. In narrating these, the name of Anunda again transpires. Mr. Yates says,—

Among nine or ten candidates, we have an old man, a Portuguese, who was awakened at Doorgapore, who, although ignorant of his letters at first, has now learned to read, and affords a pleasing specimen of the power of Divine grace. Another is a Brahman, whom we hope God has graciously given us, to supply the place of our beloved Aunnda. He heard the gospel first about three years ago, when I was at Doorgapore, but was prevented by his friends from coming near us again. Nevertheless, the seed sown was not lost, but is at length bearing fruit. I now hear him address his countrymen, and he promises to be a very useful man. May the Lord uphold him, and make him wise to win souls!

The following anecdote is related of this convert:—

This individual had been quite forgotten, and his return illustrates the words, "The foundation of God standeth sure, having this seal, *the Lord knoweth them that are his.*" One night he approached the house of Paunchoo, and called out, "Brother!" On being interrogated, "Who are you?" he replied, "I am Bagungee, the Brahman, who was once with you, and read the holy book. I am come alone, with my life in my hand!" Being of the cooley caste, he might have lived in luxury: and moreover he had a brother, who promised to support him, if he would keep away from the Christians. How great a change the grace of God had produced in this proud Brahman was apparent from his conduct, on one occasion, when in company with Mr. Yates. Bagungee had previously been betrayed into the indecorum of laughing at some expressions used in prayer by the old Portuguese, for which Paunchoo reproved him. The Brahman was so humbled and

penitent, that he fell at the feet of the old man, and asked forgiveness! When Mr. Yates requested him to close a service in prayer, he was almost silent with embarrassment, and said he felt himself reproved by God for laughing at his brother, adding, "It is not easy for a fat and proud Brahman to go through the eye of a needle, but the religion of Christ is altogether different from any thing else in the world."

Christian missionaries must often await the disclosures of the great day, before they will know the extent of usefulness with which their ministry has been crowned. In some instances, from change of residence, and various other causes, both natives and Europeans may never have the opportunity of acknowledging the benefits received. Occasional exceptions come with a delightful and refreshing influence upon the mind of a preacher. An instance of this occurred in reference to a correspondent, who had thus gladdened the heart of Mr. Yates, and respecting which he wrote,—

August 4th.

This month it is ten years since I set my foot on the shores of India. In this country the deaths of Europeans are so frequent, that the day of our arrival is commemorated by us as a sort of second birth-day. But, after a ten years' siege, Troy is not taken; this city of *idolatry* is not humbled in the dust. What shall I say then? Shall I repent that I left my beloved friends and my native land, to enter on so discouraging a warfare? I cannot repent. A letter which I received only yesterday, from a person now at Cawnpore, is sufficient to silence every complaint. After a short introduction, the writer says, "Now, dear sir, will you not joy and rejoice with me, when I inform you that on the 10th of May, 1818, you were the honoured instrument in the hand of God of awakening me from a death of sin, in which I had lain for upwards of twenty-four years." I look at this and say, Lord,

it is enough, if, by bringing me to this land of darkness, thou hast made me the instrument of saving a soul from eternal death! A sermon he heard me preach in Calcutta, about eight years ago, was made the means of his conversion. He states in his letter, that he was brought once to hear me, in a very unexpected manner, as he never attended a place of worship, and that the word was applied with such power to his heart, that he was constrained to cry out for mercy. His words are, "Before you were half through your sermon, I was so far convinced of my awful state, that I was obliged, there and then, to call on God for mercy; and I can truly say that he has been a prayer-hearing and a prayer-answering God to me; for from that time I have obtained such communications of grace and strength as have enabled me to persevere, notwithstanding the innumerable difficulties I have met with from every quarter." Thanks be unto God for such news! Not unto me, not unto me, but unto his name be all the glory!

The person who brought this letter has abundantly confirmed the pleasing account.

The blessed effects which ensued almost immediately after the death of Mr. Lawson, have been adverted to; but before narrating them, the first fruits of the Mahometans, in the person of Soojataalli, may be introduced. Mr. Yates mentioned him, April 29, 1824, as a mussulman, who had suffered great persecution on account of his professing to be a Christian, and observed—"He is the first mussulman convert we have had; and possesses so much of that child-like simplicity, of which they are so destitute, that I cannot help looking upon him as a wondrous monument of Divine grace. He has many sacrifices to make, and hitherto he has made them with cheerfulness. May the Lord enable him to continue stedfast unto the end!" His prayer was answered; for in one of

his very last letters, more than twenty years afterwards, Jan. 1, 1825, he said, "While writing, I have had a visit from Soojataalli, the native preacher from Monghyr, whom I baptized in the Ganges many years ago. He begins to look old; but he wears well to the last, and is the best native preacher I have ever yet seen or heard. He can preach equally well in Bengalee and Hindostanee; the latter is his own language." It was the same Asiatic brother, too, who is mentioned in the obituary of Mr. Pearce, as sitting at the foot of the dying missionary, to watch his last moments. Although in mortal anguish, the eye of the sufferer recognized the convert who had long been their joy and crown, and a heavenly smile immediately broke over his wan face: to which Soojataali responded by addressing him in his native tongue, "*Bhay kario na, bhay kario na; Prabhu nikate daraitechhen.*" (Fear not, fear not; the Lord is standing by thee.)

Mahometanism has everywhere presented as formidable a barrier to the gospel as paganism; and it is worthy of remark, that even to this day few are converted from it to the faith of Jesus. It was considered by Mr. Yates a very memorable triumph of the truth of Christ, when, of the innumerable followers of the false prophet, this *one* renounced his allegiance to the Arabian impostor, and became a humble disciple of the Prophet of Nazareth of Galilee.

Brought by the providence of God to reside at Howrah, near Calcutta, he was induced from seeing a number of people collected in one of the places of worship, to enter during the service. The sermon was in Bengalee; and the dress of Soojataalli betokening that he came from the Upper Provinces, and therefore was probably acquainted only with Hindoostanee, a

converted Brahman present gave him a New Testament in that language, and invited him to attend worship again. He accepted the invitation; but going rather earlier than the time appointed, and unable, from business, to wait until the missionary had arrived, he wrote with a piece of charcoal, on one of the chapel steps, "I, Soojatáalli came to meet you, but you were not here: when you come, wait for me." This laconic request was complied with, when a full conversation on Christianity ensued, and he shortly after was prevailed upon to reside with the missionaries for the benefit of further instruction, continuing with them for a month, studiously reading the New Testament. He was not permitted to remain unmolested; but, assailed on all sides by the solicitations of wife, kindred, and friends, he passed through a severe ordeal. His mother threatening to destroy herself if he did not immediately leave the Christians, he thought it right to comply, and return with her to Howrah, where he had to encounter the arguments of the learned mussulmans employed by his friends, to establish him in the faith of Mahomet: these, however, he overcame, by a comparison of the Koran and the New Testament; while, towards his family and friends, he was enabled to maintain a conduct so consistent with the faith he had newly embraced, that their opposition yielded, and he returned, again to reside with the missionaries.

"The entrance of thy word giveth light," now became fulfilled, and, as he himself expressed it, "The more I perused the Testament, the more my desire for studying it increased, like the desire of a thirsty man to drink of a well of living water. The perusal of the sermons, miracles, and sufferings of Jesus Christ, greatly affected my mind. Now, also, all my former sins came into my remembrance, till I felt them like a burden on my heart, too heavy to be borne: I became also quite ashamed on account of my sins, and began to feel how much more suitable to my case was Jesus Christ than Mahomet, in whom I had hitherto trusted." The gracious work thus commenced, continued to increase till he was encouraged to make a public confession of his faith.

Soojataali was at that time a fine young man, of commanding presence, with a full flowing beard, and might be styled "a sort of first fruits," from general excellence of character, as well as from being the first in order of time. A new chapel had been opened at Howrah; and from thence, after the service, the party proceeded to the banks of the river, where a large concourse of spectators assembled to witness the novel scene. On the margin of the river, the believer in the Lord Jesus Christ, who was about to renounce the false prophet Mahomet, produced a paper, which, of his own accord, he had drawn up: he then read, with distinct and deliberate tones, his reasons for rejecting Islamism, and embracing Christianity. "I then asked him," says Mr. Yates, "several questions respecting the doctrines he believed, and the hopes he entertained; all which he answered very pertinently, without any previous preparation. After this, I addressed the spectators; and we then went down, both of us, into the water, and he was baptized. I trust this transaction will be approved in heaven, and sanctified to the good of many who beheld it with profound attention." Accustomed to ablutions and immersions, constantly witnessed at all the ghauts and bathing-places, the circumstance of a burial in water was nothing strange; but when the reasons and significance of this act were clearly explained, it seemed to many a marvellous confession of Christ, and was truly a death, burial, and resurrection to a new life. This interesting convert was subsequently constituted a deacon in the church; in which office he purchased to himself a good degree and great boldness in the faith. Shortly afterwards, his growing piety and talents

marked him out as a preacher of the truth, and as an evangelist, he made many long journeys, and encountered no small degree of obloquy and scorn in his efforts among his own countrymen. After preaching, on one occasion, in Calcutta, a mussulman drew him aside into a neighbouring alley; and reproaching him for leaving the faith of Mahomet, exclaimed, with rage depicted on his countenance, "It is well for you that you are in a country under the protection of Christians: if you had been in a country governed by a Mahometan ruler, I would have cut you in pieces bit by bit, in this manner," snapping his finger and thumb together. This bitter dislike on the part of his countrymen, only quickened his desire for their conversion.

The first intimation of the work of God among the young people, consequent upon the death of Mr. Lawson, which has been referred to, was a note received by Mr. Pearce, from the son of a deceased missionary, couched in these words:

> Shall you be at home this evening? And will it be convenient for me to come and spend half an hour with you? I have, for some time, intended to converse with you on the all-important concerns of my immortal soul, but have not been able to begin the subject myself. The affliction we have been visited with, together with Mr. Yates's impressive sermon last night, obliges me to make bold, and unbosom to you, my dear friend, all I have hitherto kept a secret.

A copy of the above, Mr. Yates sent in his letter of Oct. 24, 1825, adding, "Oh, what a mercy, if the death of one man's body should be the salvation of the immortal soul of another!" The missionary families, including that of Captain Kemp, appear to have been peculiarly blessed; and some instances of

conversion were regarded as special answers to prayer. "It is a pleasing thing to me," Mr. Yates wrote, "to be employed in guiding over the ocean of life, the children of the dear captain who conducted me across the dangerous seas." And in another letter,—

April 7, 1826.

On Sabbath last, I had the pleasure of baptizing seven more young men: it was a happy day, and much enjoyed by many. I have now received into the church of Christ thirteen young men since brother Lawson's death, and there are twelve other persons, who have expressed a desire to come forward. In the cases of * * * * (four named) I had the pleasure to see that the prayers of parents for their children are very effectual, though sometimes not till after their deaths. I know not any thing that has given me greater pleasure since I have been in this land of darkness, than baptizing three young men, the sons of missionaries, whose fathers are now in glory.

If there is joy in heaven over one sinner that repenteth, it may be believed that those joys are heightened, when participated by faithful servants of Christ in glory, who learn that the new-born penitents are their own children, whom they so lately left fatherless, in a world of temptation and danger! Such thoughts occupied the mind of Mr. Yates, when he described the elder brother of one, who sinfully protested he would never enter the chapel doors while he lived; but having been persuaded to attend, "the administration of the ordinance produced such an effect on his mind, he wept much; and in the strength of the Lord, resolved to forsake his sins. It seems that something I said to the candidates, respecting their fathers in glory, the joy it would give them to witness this scene, and how terrible it would be for children to be sepa-

rated from their parents at last, was applied with power to his heart."

In another letter he writes, "Several natives, also, near Calcutta, have lately pulled down one of their idol temples, and there is reason to hope, have become true Christians."

Under such unusual displays of Divine power and grace, it is not surprising that he felt a glow of satisfaction, greatly relieving previous melancholy. He wrote:

August 7, 1826.

Yesterday I had again the pleasure to baptize seven at our chapel. We had a very large congregation, as many as the place could hold. One was Fanny Lawson, and another a daughter of one of our deacons. I have now baptized twenty since brother Lawson's death! This success seems small compared with the West India missions, but it is such as has never been witnessed in Calcutta since it has been a city! The Lord is still at work amongst the young.

A few weeks since I was roused from my bed by one of the young people at midnight, with the cry, "What shall I do to be saved?" Such a scene I have never witnessed before. He has since found salvation. There are as many as ten more, of whom we hope well, and most of whom we have no doubt will soon propose themselves as candidates. It is the Lord's doing, and marvellous in our eyes. I believe that considerably more than half of our congregation are converted characters. The females in the church have begun to have prayer meetings, which I think will prove a great blessing. The affection which all the members have shown to me, without a single exception, has greatly endeared them to me, and I can truly say, so far, that this has been the happiest year of my life. They have pressed me much to become their pastor. I have at present declined, and have chosen to act as their minister till they can obtain a pastor. *Pastor*, however, they will call me, and as such pray for me, whether I will be so or not. My reasons for declining are two. First, that it is not the object for which I

came out, and, secondly, I have some idea of removing from Calcutta for a season on account of my health, &c. &c.

WILLIAM YATES.

This closing sentence was the first definite intimation that he contemplated a return to Europe; but still he was afraid to allow his mind to dwell upon the pleasurable anticipation; and in another letter says:—"I am thinking about a voyage, but when, or how it is to be accomplished, I do not yet fully comprehend;" and subsequently "I know not what to say to you about myself." Two difficulties were ever present to his mind, the paucity of labourers, now reduced, by the departure of Mr. Carey and the death of Mr. Lawson—while the remainder were feeble, and frequently afflicted; and the enfeebled health of his beloved wife. Respecting the first impediment, he says,

And now my dearly beloved friend, I have only one word more to say on this melancholy subject, and it is this, that you will request the committee to take into consideration the circumstances in which I am placed by these events. On me now devolves the care of two churches—the English and the native. In addition to these, I have all the concerns of the Calcutta School Book Society to manage, and a number of Oriental works to superintend through the press, besides various other minor engagements. It must be remembered too, that I am exceedingly weak. I never was strong, and ten year's residence in a tropical climate has not improved me.

Nevertheless he encouraged himself in the Lord his God, and on the Sabbath after the funeral sermon for Mr. Lawson, preached from "Jehovah-jireh," "The Lord will provide." Genesis xxii. 14. Whether it arose from some recollection of the extraordinary impression made upon him in early life, as mentioned

page 6, he does not distinctly state, but it is certain that he was led powerfully to assert his own persuasion, agreeably with the uniform confidence of Christ's servants in every age, that, as "God always had raised, so he always would raise up suitable agents to promote his cause in the world." To this he referred—

Calcutta, Nov. 6, 1826.

When I preached from this text, "The Lord will provide," both I and those who heard me, now see, that I was not wrong in the confidence I then expressed. Whilst assistance was wanting, and I had to preach twice and often three times a week, in English, in addition to other labours, and at the most unfavourable time of the year, God preserved my health and increased my strength in such a manner as I never knew it before; and now, in due time, our help has come, and our brethren, Thomas and G. Pearce, have arrived with their wives, in excellent health and spirits, and have entered upon their labours. Thomas will devote himself to the mussulman and Pearce to the Bengalee population, and there is here abundant work for them both.

You will be pleased, I know, to hear that yesterday I had the pleasure of baptizing six persons more, making twenty-six, and can still reckon ten or twelve in our congregation, who, I have no doubt, will in time put on the Lord Jesus. Perhaps this will not appear much to you, but it will to Carey, who knows the state of things here. Yesterday we had the attorney-general of the supreme court, to witness the ordinance, and the place, with all the aisles, was filled. It was a very solemn opportunity; indeed, every time the ordinance of baptism has been administered this year, we have seen many persons bathed in tears.

My wife is now out at sea, at the Sand Heads, for the benefit of her health: her case was urgent. If she perfectly recovers, she will occupy my station during my proposed absence; but if not, she will accompany me.

I cannot get leave of absence for more than two years, and then I propose to go by America; so that I shall not have a very long time to stay with you, should I have the happiness of seeing you again. While writing thus, I seem to myself as dreaming, and yet, I trust, in being thus minded, I do not use lightness.

The following extract from a letter written by Mrs. Yates to their parents, will complete the information relative to arrangements for this separation.

Sand Heads, on board the "Cecilia," Dec. 18, 1826.

MY DEAR PARENTS,—You will perceive from the date that I am from home. Our doctor wished me to leave for a short time, and try the effects of sea air. I have now got quite rid of my complaint, and am gaining strength fast; so that I hope I shall soon feel well and strong again. I left home on the 1st of November, and do not think it likely I shall return before January 1 or 2. And now, my dear parents, what will you say when I tell you that it is probable, before another year expires, you will see your son and his son in England? You will naturally inquire how this happens; and why I and my little Joseph, who is an engaging little creature, fifteen months old, are not coming too. All this William will explain * * * * * * *

CATHERINE YATES.

The return of Mrs. Yates was hastened by arrangements for her husband's leaving Calcutta earlier than was intended. A favourable opportunity presented itself of making the voyage to Boston, U. S., in an American vessel, commanded by a pious captain. Accordingly, a few days afterwards, she reached Calcutta; and on Christmas day, 1826, he wrote,—

As I am on the eve of sailing for America, you will not expect a long letter from me now; for indeed I have not time to write one. But O, when I see you, what a long tale I shall

have to tell! I have nearly brought my affairs to a conclusion here; but can assure you that it is with no small difficulty I am able to get away, though no one of my friends will say nay to my going, yet none of them like it, and my having to leave my wife and my little Joseph behind me, renders it to me a very painful task.

My stay in England will be about a year, in which time I trust every object of my voyage will be accomplished. This consideration, connected with the additional expense of the passage, and the impossibility of taking Joseph on board a ship for so long a period, has led us to conclude that it would be better for Mrs. Yates to remain, which she has with some reluctance consented to do. I am happy to inform you that I shall be able to meet the expenses of the voyage home, and returning, without troubling the Society: not that I think they would object to the expense for the benefit of my health; but I am thankful that I am so situated as not to need this act of generosity.

The half of my salary as secretary to the School-Book Society will be allowed me, and I hope this will meet all demands. All other subjects I must leave till I see you, and then I hope to be able to give you every explanation you may wish. But shall I indeed see you again? Yes, I trust through the mercy of our Redeemer I shall—then 'tis enough. Farewell for the present.

Yours very affectionately,
WILLIAM YATES.

As the work of ten years has been all compressed into one chapter, it is not thought desirable in closing it, to sum up, in a way of recapitulation, further than by giving one more extract. The missionary labours of Mr. Yates might alone suffice to fill up that period of an ordinary life, whilst his literary labours might lead a stranger to conclude that every hour had been expended in the seclusion of the study, amidst the

absorbing investigations of a scholar, a linguist, and a translator. He wrote,—

I am drawing my works to a close by way of preparation. In closing the account, I find what I have done amounts to something considerable. I have prepared for the press since I have been in this country five books in Sanscrit, four in Bengalee, four in Hindostanee, and two in English, making in all fifteen, most of which have been printed, and besides these I have had to superintend through the press about thirty other works. This is a statement, however, which I wish you not to divulge, as it would have the appearance of boasting—a thing in which I by no means wish to indulge on this head; as I have probably reason for deep humiliation, that much of the time employed in preparing these has not been devoted to more serious avocation.

We are labouring here on very barren ground, and our toil, too, is that of ploughing and sowing, and not that of reaping. We know from the Divine Word that a harvest will succeed, but while appearances are fluctuating, we can only talk of our hopes and fears. When I look at the degraded state of this people, my heart sinks within me, but when I look at the promises of God, and the instances in which those promises have already been fulfilled, I am encouraged and confident of final success.

The publications referred to in this letter are more particularly described in a review of the mission in Calcutta, which was shortly afterwards sent to England. In the complete list of works printed at the press, the following are ascribed to Mr. Yates, viz.

SANSCRIT.

1. A Grammar of the Sanscrit Language on a new plan.
2. Vocabulary, with Interpretations in Bengalee and English.
3. Sanscrit Reader.
4. Elements of Natural History.
5. Harmony of the Four Gospels.

BENGALEE.

1. Epitome of Natural Philosophy and Natural History, in Bengalee, and also in Bengalee and English.

2. Elements of Ancient History, including Egypt, Assyria, Persia, Greece, and Rome.

3. A new Translation of the Psalms of David.

ARABIC.

1. The Arabic Reader; being a Selection of Pieces from different Arabian Authors, designed as an Introduction to the Language.

HINDOOSTANEE.

1. Introduction to the Hindoostanee Language, in three parts.

2. Idiomatic Exercises, or Student's Assistant.

3. Harmony of the Gospels.

4. Pleasing Instructor.

ENGLISH.

1. Life of Chamberlain.

2. Essays on Important Subjects.

3. Lawson's Funeral Sermon and Memoir.

4. Three Essays on the Burning of Widows.

It will seem surprising to many Christians, engaged in literary pursuits, as authors, and particularly to such as compose or compile books of the character referred to in this list, that so diligent a writer should have been as distinguished for piety as for industry. From his earliest religious profession, and throughout the momentous changes in his life, Mr. Yates was eminent for a devotional spirit; and amidst these employments, as the brightness of his faith was never dimmed, so the glow of holy love was never damped. The following extract, which ought to have been inserted somewhat earlier, is a specimen

of language in which he was wont to express the richness of Christian experience:—

The consolations you have suggested to me, I trust you will ever enjoy yourself. Pardon through the blood, safety through the intercession, and comfort through the presence of the Saviour, are indeed subjects which ought to elevate and console our minds. I have been afflicted, as you heard, but I can say it is good for me to be afflicted. I should never have known so much of the pride and hardness of my heart, of the value of the atonement, of deadness to the world, and of resignation to the will of God, had it not been for repeated afflictions. I now sometimes feel the sweetness of that saying, "Whom the Lord loveth he chasteneth," and am ready to say, O Lord, only let these strokes be the marks of thy love, and productive of conformity to thine image, and then send when and what thou pleasest.

I have reason to rejoice that my strength has been equal to my day, and that with increasing duties I have enjoyed increasing pleasures. I know not whether I ever enjoyed more than at our last ordinance a holy annihilation of self and absorption in desire for the divine glory, as no words can express.

'Twas bliss too exquisite to last.

CHAPTER VI.

VISIT TO AMERICA AND EUROPE.

When Mr. Yates thought seriously of seeking, by relaxation and a change of climate, the renovation of his exhausted constitution, he felt the necessity of relying upon his own judgment. That he decided wisely, none doubted: the only regret is, that he did not again, after a like lapse of years, as unhesitatingly resolve on revisiting home. When he said, "I shall not leave till I see all things comfortably arranged," he hardly expected occurrences so propitious; but by the close of the year, he found every thing as favourable as could at any period be expected, with the sole exception of parting from his wife and their youngest child, whom he left in India. The last day of the year, which was a Sabbath, was the last of his abode at Calcutta previous to the voyage;—such was the tenderness of his love, that after all the fatigue of preparation, and the anxiety of arrangement, he sat up during the whole of the previous night, that he might enjoy the luxury of holding in his lap his sleeping child Joseph; and on the last day of 1826, he

with his eldest son William, went on board the *Mars*, while she was under weigh. He wrote, "I was accompanied by all my missionary friends;" and it was indeed a goodly band of brothers who went with him to say farewell. Mr. Pearce remained to the very last. It saddened their Sabbath, and ruffled their minds, to separate, though it was not with any apprehension "that they should see his face no more." The following letter from Mr. Pearce is at once an index of their feelings, and a proof of his personal friendship—it was written immediately on his return.

Calcutta, December 31st, 1826

My beloved Yates,—Since I parted from you this morning I have been to see your dear wife; and I have heard an excellent discourse from good Mr. Edmond, "Remember all the way in which the Lord thy God hath led thee." I am now returned home, and feel awake to the loss, almost irreparable, which your absence has occasioned me. I was not till to-day aware how much I was attached to you. I can truly say I loved you *much*, but *now* I love you *more*. "So blessings brighten as they take their flight." I think of all our conversations, but especially of our moments of social prayer, with affectionate regret, that by me, alas, for so long a period! they are not to be again enjoyed. Year after year has so rivetted you to me, that I begin to find you are part of myself. In difficulty you have directed, in the path of duty you have animated and strengthened me. Like my beloved Martha's, your character is just adapted to correct the faults of mine, and I have reason, I believe, to bless God who has made my long continued friendship with you the source of important advantages. While absent from me personally, my dear Yates, do not forget me at the throne of grace. I beg your frequent fervent petitions for my *spiritual welfare* as the best proof of your affection. Pray that the *cares of life*, in my case very numerous and pressing, may not eat into the spirit of my

piety, and make me at last a cast-away. Pray for me, for *simplicity of motive,*—a single eye to the glory of God—much communion with God—to prevent my receiving injury from so much intercourse with the world; and pray that having done some good, I may at last be permitted to enter into the rest prepared for the people of God. Spiritual blessings I chiefly need. Oh that by earnest prayer I more frequently sought them! May they be granted unto me in rich abundance, by the great Head of the Church, in answer to the affectionate petitions of my absent but oft remembered friend!

Be assured that, as far as friendship can suggest and execute, my beloved Martha and myself will make dear Catherine and your sweet little one happy. I shall act towards her, as in similar circumstances I should expect you would act towards my Martha, were I to leave her in the care of one for so many years my bosom friend. May the good providence of our heavenly Father preserve us all to meet again in health, and to unite in grateful thanksgivings to Him, for his unspeakable goodness, as the Preserver of men.

I need not say I expect to hear from you. The frequency of my enjoying this happiness, I leave to your friendship to determine. I would recommend you to write in your succeeding letters a kind of journal, so that we at Calcutta may follow you from town to town, and trace your footsteps as they visit the houses of the servants of Christ, or the friends of our youth. A little every day will be more easy to you, and more interesting to us, I think, than letters in another shape. But you must use your own judgment, and be partly guided by inclination and circumstances.

Attend all anniversaries you are invited to, and try to promote in England, and America too, among our denomination, the Auxiliary Society, Ladies' Society, and Association systems; so that ALL may be employed for the Mission. The work is vast, and requires *many* hands and agents. In such societies will be the best missionaries and missionaries' wives of the succeeding generation. If I might be allowed to suggest, I would say, dwell rather on the *greatness* of the enterprize—the *honour* of

promoting it—and the *time* and *means* probably requisite ere it be effected—in your addresses, than on the good already *evident;* though the latter is abundant in proportion to the time and labour bestowed. May the Lord render your preaching for the missionary work very useful! This is your *talent,* and should be diligently improved; and if it be, as far as health will permit, I doubt not the glory of God will be promoted by your exertions.

On the voyage you will, I know, try to save the souls of your fellow-passengers. As to *study,* remember you go for HEALTH. You cannot take much exercise—take all you *can.* You visit America too for your *health.* There lay aside study entirely, except for the platform or the pulpit, and prepare for future labour by present relaxation. May you find your brother in peace, and have with him a joyful meeting in your father's house, "so that his soul may bless you before he dies." Make the good old people familiar with my name, and assure them of the interest I feel in their happiness as the parents of my friend.

And now, my ever dear friend, I must again bid you FAREWELL. Many a tear has come uncalled for, while penning this, and the tender word causes afresh these expressions of my warmest friendship. May the choicest blessings rest on you, and soon may I welcome you to the scene of our mutual toil. My very kind love, and that of my dearest Martha, to dear William. "May the Lord God Almighty bless the lad."

Once more farewell. The Lord be with you and with your truly affectionate friend and brother,

W. H. PEARCE.

On the morrow, New Year's Day, 1827, Mr. Yates wrote,—"In a new situation, with new associates, we are now left to commence a new year. During this year I expect to see many changes: may He who never changes, guide me through them all!" Among the few memoranda made during the voyage, he thus refers to the first Lord's day spent on board,—

Jan. 8, 1827.—Last evening we had worship. My feelings

last week were rather nervous. Reflections on the past and anticipations of the future were too disconsolate. This I attribute partly to sickness; but also to the loss of the usual means of grace. Since we had worship yesterday, I have been much more happy and resigned. On Monday night I thought of the missionary meeting; on Tuesday of the lecture; on Thursday of the prayer meeting; and yesterday of the services of the Sabbath, and particularly of the administration of the Lord's supper in the evening. I pray that the Lord may abundantly bless and succeed the labours of my dear brethren, Thomas, Pearce, and Boardman. My views as to the propriety of the step I am now taking have not altered. I am satisfied with the arrangements that have been made respecting my dear wife and little boy. May the Lord preserve them both in health, and give me to hear favourable accounts of them!

They touched at St. Helena; where he remarked on "the collection of rocks, rising abruptly out of the sea, 2000 feet high, as a most majestic place, though, for two miles round, all is dreary barrenness. We ascended to visit the famous residence and tomb of Buonaparte, and were impressed on beholding the insignificance in which so much greatness had terminated. We were surprised to find that the hero had lived in so plain a mansion; and still more so that he was buried in so humble a grave, without monument or inscription; three plain stones only are laid crossways over the turf — so true it is, that his glory has not descended after him." The spot is said to have been his favourite seat; and he had often been heard to desire that the trees under whose shade he sat, should, after his death, wave above his head. Perhaps, then, he still had hopes of other things; but so it happened —his British guard, who watched his every movement, laid him in his tomb, and covered him with a nameless

stone. Since those days, the remains have been conveyed from that, their appropriate resting-place, where the island of rock would, in future ages, have been considered his mausoleum, to be deposited, with more than royal pomp, in the heart of that France whose history he had so revolutionized. Their voyage was also cheered by nearing the island of Ascension, and proved, in all respects, a pleasant transit across the mighty deep.

While on the voyage, he wrote the following affectionate letter to his beloved friend Pearce, in reply to that given in the previous pages. It is dated April 2, 1827, and was intended to be posted at Boston. Such a specimen of correspondence may well inspire the church of God with confidence in missionaries of a like spirit.

My dear Pearce,—Your very affectionate letter has lain by me now these three months without an answer; but this has not arisen from an unwillingness to reply,—I thought the best way would be to prepare a letter, and put it in the post office as soon as we arrive in America. We are now about 1500 miles distant from our port, so that I trust it will not be long ere this is on its way to you.

I know not how to reply in a proper manner to yours; though I think my feelings are the same, yet I know not how to express them in so melting a form. When I read the letter it put me in mind of the remark made by Horace: "Si vis me flere, flendum est tibi primum." You say that many a tear came uncalled for while penning it; and in the same way many a one came from me while reading it: yea, though I have read it many times since, yet I cannot to this day read it without weeping. When I call to mind, as I do every day, my friends in India and those in England, I think no one in the world is blessed with more affectionate friends than I, though no one is

more undeserving of such blessings. If it is true that my character is just adapted to correct the faults of yours, it is true to a much greater extent that yours was adapted to correct the faults of mine. In many cases I have been too stiff, and in some you have been too pliable: and in these our friendship has been a mutual blessing. But the greatest blessing has been, and I trust will continue to be, that while we know each other's faults, we are able to point them out to each other without giving offence. It is a pleasing thought that the smallest advantages we have gained from each other's society have been of a temporal kind; and that, in looking back on the past, we can see many hours devoted to better purposes and nobler ends. Should we be permitted to meet again, it will be our duty as well as our interest, to redeem the opportunities we are now losing, by allotting a greater portion of time to these exalted employments. It is also pleasing to reflect that every advance we make in the divine life by the assistance thus mutually afforded, is fitting us for more elevated friendship in another world. I pity those friendships that are formed only for an hour, and often wonder that those which are formed for eternity are not cultivated with a more express reference to that glorious state. I trust that as now we cannot be witnesses of each other's attachment, God will be our witness, and that our record will be on high. I need your prayers, for I know not the scenes, the duties, or the trials, that lie before me in this voyage; and it seems the least I can do, after having increased your cares and labours, to pray that your heart may not be overcharged, and the spirit of piety injured by these cares. When I reflect on your numerous engagements, I wonder that the feelings of devotion are not more blunted in your mind, and believe this would be the case, were it not for the lively sense you have of the dangers to which you are exposed. Your kind assurance that you and your beloved wife will do all that friendship can suggest or execute, to make my dear Catharine and our little boy happy, will free my mind from many anxious cares. I am better in health than when I left you. My appetite is much better; but the pain in my back continues at

present just as it was. In mind I have been composed and cheerful; have had no distressing thoughts about being in the path of duty; but have a firm conviction that the Lord will overrule the voyage for good. I have found little time and less opportunity for study. A public room is necessarily subject to interruptions, and hence I have not done much for the press: in this, however, I have only complied with your request. The men with whom I am immediately surrounded are professed unitarians, men who have the name of Christianity, without a particle of its power. The captain, however, is a sincere Christian, and has done all in his power to make me happy.

April 23d, 1827.—I have now been in America eight days, and am quite at home in the family of Brother Sharp. I am here in the midst of one of the greatest revivals of religion ever known in these parts. Many times have I wished to witness one of these revivals; and I now bless God that I have been permitted to see this wonderful sight. My love to dear Martha and Mary, Penney, and all the brethren. Thank all my dear friends for their prayers on my behalf, and tell them that praying breath has not been spent in vain. And now, my dearly beloved brother, farewell: the Lord be with you and bless you, and give me to see your face again in the flesh.

Ever yours, most affectionately,

W. YATES.

The demoralizing influence of the natives, over the youthful mind, decided Mr. Yates to part with his son, when his own time was too much absorbed to maintain the requisite oversight, and to carry forward his education; to which he had hitherto paid devoted attention. During the voyage, however, he was the judicious and diligent tutor, making it his daily practice to attend to his young pupil. On one occasion he writes,—"Spent a pleasant morning in hearing William repeat his lessons, and in praying and conversing with him;" and in the review of the first

month at sea, he specifies, under the head "*Labour*," "I have not been able to do much work: we breakfast at eight, and dine at twelve; it is therefore impossible to do much more than hear William his lessons. As I shall not have him much longer under my care, I think it desirable to give him all the time I can." The sea air gradually improved his health and strengh; but as the thermometer stood at 80°, his constitution was but slowly renovated. He mentions acquiring some miscellaneous knowledge, which he could not pursue at other times; such as "calculating lunars," &c. &c.

In matters of "*Religion*," he says, "I have had pleasant conversations with the captain, particularly on deck, by moonlight; but my private devotions suffer, as I cannot pray aloud. In other duties, my strength has been equal to my day, but not such as I have enjoyed in Calcutta. So I find that God gives us according to our need, but nothing to lay up in store. I have been preparing a sermon on the law. May the Lord bless it, and by it prepare all hearts for the reception of the gospel! Had worship on Sabbath day, Jan. 28: preached on the law and the gospel." On another occasion he records: "Preached on *indecision*. The captain afterwards introduced the subject at table. A Mr. H—— laughed; for which the captain reproved him sharply." On board American ships there is often much deference to religion, and to Christian ministers, without distinction. Their civil constitution knowing no difference between one form of profession and another, ministers of all denominations are equally designated "clergymen," and are alike respected. An instance of compassion and

benevolence in the worthy captain is mentioned, in adverting to the death of a poor man, on March 5th.

This morning a poor man died, who had been left in the hospital at Calcutta, and whom the captain agreed in charity to take home. He heard the truths of the gospel before his death, but gave no particular proof of being affected by them. We buried him in the evening. In attempting to improve his death, I read Job. xiv.; Psalm xc.; and 1 Cor. xv. from 51: then spoke of death, its sting and cure. After committing the body to the deep, concluded in prayer. Would that it might awaken some; for the minds of all seem remarkably unaffected with the solemn realities!

As they drew nigh to port, he wrote, "We expect to get into Boston to-morrow; and if so, I shall arrive there as I did at Calcutta,—viz., on the third Sabbath in April. Our passage has been a good one, three months and a half. Bless the Lord, O my soul, for all his favour, shown in this voyage!" Accordingly, on the following morning, April 15, they reached the hospitable dwelling of Dr. Sharp. Briefly but kindly welcomed, they immediately proceeded to the house of God. The missionary was introduced, in the pulpit, to an immense congregation, and announced to preach in the evening. But the special service of the day was the baptism of thirty persons: for this the pastor was preparing; and at the appointed time, in the presence of more than 5000 spectators, the solemn ceremony took place, in the river.

To a missionary whose strength and spirits were exhausted by labours of preparation only, in India, where so little fruit had hitherto rewarded the toil, an American revival was "as life from the dead." Mr. Yates conversed also with a hundred inquirers of dif-

ferent ages, anxious to obtain Divine forgiveness, and wrote, "They are under serious impressions, all inquiring after salvation. It is a blessed scene, and one which I have often wished to see." In a letter to England he said, "I arrived at the United States at a most delightful season. I have heard much of revivals, and wished very much to see one; now my eyes have been blessed with the sight—there is an extensive one in all the regions round about this city, &c. &c. I find, however, from inquiry, that the people in America need much to be excited to missionary efforts—they are alive to them here in Boston, but it is not so in many other parts."

The presence of a missionary brother, even at that time, known by name and reputation, added much to the interest of the Boston anniversaries. He was engaged to preach one of the sermons, and to attend frequent meetings and parties of Christian friends; so that it was a great relief to escape from the northern capital, and commence an extended journey of two months, during which he engaged to plead for the Burman mission.

Eight years afterwards, the author can attest, that his amiable character and acceptable services had left a grateful remembrance; so that many spoke with affectionate recollection of his visit. They parted with him reluctantly; but as he was the subject of continual pain from bodily debility, he was anxious to escape the heat of an American summer, and hoped to be invigorated by the cooler climate of England, and a bracing British winter.

His visit to the Falls of Niagara is mentioned in a dry, matter-of-fact way, which forms an amusing con-

trast to the aspiring and poetic diction of many travellers. His journal records,—

July 6.—Rose in the morning and proceeded to the Falls of Niagara, to go under them. Undressed and put on a coarse *wet* shirt and pair of pantaloons, and an oil-cloth cap, which covered my head and ears; then followed my guide, who conducted me under the Falls. The entrance into the cavern was terrible, and I dared not have undertaken it alone: but the guide took me by the hand, and all I had to do was to follow. The spray beat in my face, and the water poured upon me, so that I was sometimes afraid of being suffocated, and sometimes of being drowned. The path was about half a yard wide. While led by the left hand, I held fast of the rock by the right, where I could; but it was often so slippery that I could not hold. I was often in going along obliged to turn my head back on account of the spray, but at length we arrived at the end of the road, and there stood, as well as we were able, to view the awful scene. The tremendous rock hung over our heads, a dreadful abyss was beneath our feet—all around us was a light which made darkness visible, and the voices of many waters were louder than thunder, while a watery vapour drifting on us, often made it difficult to breathe. Conceiving this to be the most perilous situation I ever was in, I did not care to stay in it long, but desired my guide to conduct me back to the regions of light and air.

Of the rapids above, and the whirlpool below the falls, the wondrous combination of the sublime and the beautiful from whatever point the falls are viewed, he made no record; but his conversation denoted that like many others, he had received an ineffaceable impression of its grandeur.

Of books read during his journeys, Mr. Yates enumerates three, with this brief self-accusing reference, he says, " In the boat I read the life of Charles XII.

of Sweden: how little have I done for Christ, compared with what this man did for himself!" On the same occasion, "Read again Bunyan's Life, and saw from his preaching the defect of my own." Also, "Read again Edwards' Life; how little have I done to attain a devotional spirit compared with him!"

On August 8, 1827, he took his passage on board the "Silas Richards," from New York to Liverpool, remarking, "We parted with the pilot about four o'clock, and before dark were out of sight of land, with a fine breeze blowing towards England. Now I can sit down and reflect on the past—on my travels in America, and the scenes I have witnessed. What a changing world is this! I truly feel that here I have no abiding city, no continuing place. And, as I am changing, so are all things around me, and all at a distance. Well, let it be so; but let the end be peace!"

During this voyage he complains of feeling gloomy, from the absence of Divine worship. On board an American packet ship, a liner, there is not ordinarily the same deference to religion and worship, even when a clergyman is on board, who would conduct it, as is observable when American ships are in their own waters. As, however, the captain was not willing for him to leave the vessel without preaching at all, the people were on one occasion called together. Many Catholics were on board, who did not attend. As a substitute for public worship on the Sabbath, he conducted evening devotions in the ladies' cabin.

After an unusually long voyage of thirty-one days, he arrived among his family and friends September 12th, 1827. Reaching his native town on a market

day, he playfully observes, that his old friends poured in so incessantly to greet him, "my son and myself seem to be as fine a show as two royal tigers newly imported from Bengal." His meeting with his parents is thus described in a letter to Mrs. Yates:—

In the evening about eight o'clock I arrived at my father's house; and how can I describe to you the scene? It is impossible. My mother fell upon my neck and wept profusely, while my father stood beside and held my right hand clasped in both his. And thus I stood for some time in the embraces of affection. I should be ashamed to tell you how much I am waited upon and caressed. My mother declares if you had come with me, I never should have gone back, but now she knows not what to do.

The following week was spent with the family at Mill Hill, Derby, where he commenced a series of missionary meetings, which led him to revisit many towns with which he had been familiar: among others Olney revived the recollection of past scenes, and with the brethren there he felt refreshed in spirit. It is not intended to recur to transactions which were by anticipation referred to in the chronological note, pp. 90—96, but it must be briefly mentioned, that as the separation between the Society and Serampore had been recognized only in the March previous to his return, of which crisis he had heard the rumour in America, it seemed to him very opportune that he was on his way to England, and he wrote, "I hope we shall be able now to come to an amicable adjustment respecting future operations." Both himself and Mr. Carey deemed it quite providential that they could concert such measures as the lapse of a few months rendered imperative. The insertion of part of a letter, dated Loughborough, October 1st, 1827, may be excused.

My dear Hoby,—In replying to yours of the 27th of September, I am forcibly struck with your remark respecting the probability of our meeting again in the same month and at the same place where we parted.

> Many days have been since then,
> Many changes we have seen.

When we meet at our parting spot, I hope it will be to raise our Ebenezer to the Lord. I would write to St. James's Street, to let your parents know the day of my arrival, but really cannot tell, as I shall not be entirely at my own disposal. Present my kind regards to my old friends at Weymouth, and tell them that the gratification arising from our anticipated meeting will be mutual. I shall occupy the remainder of this sheet in stating to you some of the things which I wish to bring before the Committee.

After specifying seven particulars, he proceeds,—

There are several other things upon which I have to solicit information—of these we will converse when we meet; if any of the above appear to you undesirable, mark them, and bring this letter with you to London, that I may see what is objectionable.

A happy termination of such discussions, was a great relief to the mind of the convalescent missionary, and contributed as much to the restoration of his health, as change of climate, and the cheerful society of ancient friends. No decisions, in respect to missionary work, were expected to interfere with the operations at Calcutta. The finger of Providence had plainly pointed out their course, and a gracious hand too amply supplied the means, to allow of a moment's doubt as to the path of duty; but it was a high satisfaction to find that they now carried with them the sanction of the Committee, and that all suspicion and misgiving was at an end. Eighteen years of subsequent missionary work enabled the brethren there to

confirm the favourable opinion, and to do more than complete their most sanguine expectations. How in the progress of the kingdom of Christ has there been as remarkable an interposition of his power, as if his hand were seen and his voice heard, in directing and encouraging his servants!

The satisfaction Mr. Yates felt from his interview with the Committee in October, and the joy of renewing his intercourse with those whom, next to his own family, were most beloved, was tinged with sadness and melancholy. When at Northampton, on his way to London, he received a packet of letters from India, which were opened with all the affectionate solicitude of a husband, father, and friend. One from his wife contained the tidings of her truly solitary state, now that her husband and eldest son were far away, her little boy, the only living treasure in India, was laid in an untimely grave. The following was one of the letters, from Mr. Pearce.

My beloved Yates,—I have for some time delayed writing to you, partly because I conceived that if my letter was deferred, it would reach England as soon as you could, and partly because I longed to be able to inform you of the perfect recovery of your dearly beloved Joseph, who has been for several weeks very unwell with teething. Most affectionately do I wish that it had fallen to my lot to communicate intelligence about the dear infant which might rejoice your heart. But it has pleased God, who is infinite in wisdom and goodness, to disappoint these expectations. And it devolves on me, with mingled feelings I cannot describe, to announce to his dear absent father, that he has joined the general assembly of the just made perfect, and instead of an afflicted mortal, is become a triumphant spirit before the throne of God. I weep myself, while I think how keenly afflictive must this stroke be felt by my beloved friend;

and yet I indulge the hope, that even on the first announcement of your loss, your faith will be triumphant, and that amidst the poignant sorrow you must feel, you will acquiesce in the Divine dispensations, and say, "The Lord gave and the Lord hath taken away; and blessed be the name of the Lord."

Good when he gives, supremely good,
Nor less when he removes.

Your dear Catharine with her darling boy, came to live with us, as you know, in the beginning of February, at which time he began to be unwell. [Here follow all the particulars of the disease, its progress and termination.] Well he is gone to glory,

To fly as on a cherub's wing,
As with a seraph's voice to sing;
Performing with unwearied hands
The present Saviour's high commands.

Blessed babe! I could envy thee thy exchange!

It will be very consolatory to you to know, that his dear afflicted mother has been greatly supported. She appears to have had her mind preparing for some time for this heavy trial; and amidst the deepest sorrow has felt and manifested a most delightful sense of the wisdom and tender mercy of Him who has thus afflicted her. May the Lord continue to her the consolations he has hitherto afforded.

Dear Mrs. Penney and Chaffin were present during the last few hours of trial, and I need not say, greatly tended by their sympathy and kind attentions to alleviate it. Brother Penney gave out a hymn and offered a most appropriate and excellent prayer at the grave. Thus closed the earth over one of the few children to whom I have been most tenderly attached, and in whom my dearest Martha and myself had begun to feel an almost parental interest. His sweet engaging manners, his words of kindness and his looks of love now recur to my memory, and make me acutely feel at the recollection that I shall witness them no more. But, O my dear Yates, I tenderly feel for *you* and his *dear mother;* and can imagine but few circumstances which could have occurred, more calculated to

afflict you. May his own father be enabled to see the hand of a Heavenly Father, and you will have reason to bless Him for this chastisement.

Yours, &c.

W. H. PEARCE.

In communicating this to his son and parents, Mr. Yates says:—

I have received sorrowful news from India—my Joseph is now with yours—but they are in a better world. The Lord gave and the Lord hath taken away. My dear wife feels as if now stript of her all, yet, I thank God, she does not repine, but acquiesces in the dispensation as amongst the all things which shall work together for good. With trials mercies are mingled, and she speaks of the kind friends who have wept with her and comforted her, &c. &c.

W. Y.

His letter to his wife on this melancholy occurrence, which shed a gloom over his entire visit, contains the following:—

My dear Catherine,—I received your very distressing letter before those of my friends Penney and Pearce; though it seems they were forwarded by the first ships. I need scarcely tell you how much I was affected by the mournful and unexpected tidings. I felt determined to sit down and write to you immediately; but reflection hurried me back to despair, when I thought that long before you could receive my letter, the time when you most needed my sympathies would be gone by. My being obliged to preach, and speak at public meetings, prevented me from feeling so much as I should otherwise have done; though I think, when I got into solitude my feelings were proportionably stronger. My public engagements, however, came in so quick succession that, what with them and the time necessary to prepare for them, I found it impossible to write till I returned home. There were two things which greatly consoled my mind on reading your letter: the one was, that you had the consolations of religion to support you; and the

other was, that you had every attention paid you by the kindest and the dearest friends. How much did it console me to read, after the relation of your affliction, "but I will not repine, because I know that all has been ordered in infinite wisdom and mercy;" and again, after the question, "Shall I murmur?" the reply, "Ah, no!" I was pleased to read of the sources whence you drew your consolation—"the weeping of Jesus"—the assurance that your dear babes "are transplanted to a garden where they will bloom with immortal beauty." 'Tis enough indeed to forbid our wishing them back again in this world of sin and vanity, pain and death. We have had two sudden deaths since I have been here. There is no place from which we can fly from death. Oh, that we were wise; that we did but more seriously consider our latter end! While I feel much on account of the earthly trials experienced since my departure, I feel a deeper concern about your spiritual interests. Boardman is gone! Thomas and Pearce have been sick! How distressing to my mind at this distance, where I can afford no relief! I am ready sometimes to pervert the language of David, and say, Oh that I had wings like a dove! then would I fly away and be *at work*. My only consolation is, that I hope I am preparing for it. My health is much better, and I have grown stouter. We have had two days of sharp frost and snow, which freed me from the pain in my back; so that I have reason to hope this winter will produce the beneficial effects which I had anticipated.

From London he proceeded to Bristol, to attend the Missionary Anniversary, held the latter end of October. From various causes, this year the interest felt in the Society's affairs was so great, that an immense assembly was gathered at Broadmead to the public meeting, and so dense was the mass, that even Mr. Hall, who had engaged to speak, was not able to reach the platform. The substance of what he intended to have communicated was delivered the next

Lord's day, after the sermon for the mission. Here Mr. Yates enjoyed the satisfaction of meeting again a beloved fellow-student, the late Rev. John Mack, of Clipstone; a man whose extraordinary preaching talents rendered him pre-eminently popular, while his generosity of heart and exuberant good temper, endeared him to all who knew him. At Bristol, also, both Mr. Carey and Mr. Statham, from Calcutta, added to the interest of the meeting, of which it was recorded, "a more exhilarating service was never witnessed." From the western capital Mr. Yates proceeded to Weymouth, where the author then resided; and there also he revived the remembrance of former days. To the church at Bank Buildings, it was a grateful and edifying visit. One address on the duty of prayer, made a peculiarly salutary impression. It was not from any originality in the remarks; but, guided in his illustration by what his varied experience supplied, he briefly touched upon the *blessings* Christians should pray for—the *spirit* in which they should pray—and *encouragements* to prayer. Then alluding to revivals, he added, "Is it true that our prayers are so weighty and powerful? And is it in accordance with Divine proceedings, that God pours out his Spirit upon those who earnestly supplicate his mercy? How much reason have we then to fear that each has by negligence contributed to the low state of things in the church! Oh, let me not be so deficient! Let me not seek my own things, but those which are Christ's." Much of the time during his brief sojourn at Weymouth, was spent in drawing up an outline of papers to be afterwards filled up and submitted to the quarterly assembly of the Committee, to be held in Decem-

ber, at which he said, "I intend to bring every thing to a conclusion, if possible; that I may not have to attend another meeting."

In his brief allusions to these engagements, when writing to India, he gave this sketch:—

Being at Bedford, I had the curiosity to go and inquire after any of the relics of John Bunyan; and had the pleasure of seeing the old chair in which he always sat, and the church-book, in which there are some good specimens of his hand-writing. From Bedford I proceeded to Cambridge: here I stayed three days, and preached and spoke in the same old place which was once the scene of the labours of Robinson and Robert Hall. Here, too, I had the pleasure of hearing Mr. Kinghorn of Norwich: he is truly patriarchal in his appearance. After this, I went to London, to be present at the Committee-meeting, where I met my dearly beloved friend H——, who had come all the way from Weymouth to meet me. It was a joyful meeting, after a long absence. Having stayed in London two days, and seen Penney's brother and a few friends, I was next appointed to go to Newbury, at which place Lawson's old friend Welch resides. On this tour H—— accompanied me. After staying here two days, he left me for Weymouth, and I went on to Southampton, where I lodged with my old friend Caleb Birt. From Portsea I went to Bristol, where I stayed a week, and had the pleasure of dining with Robert Hall every day at different places, and of breakfasting with him three times. From Bristol I went to Trowbridge, and had a public meeting and collection. Here I saw Lawson's brother and sister. His name was mentioned at the meeting with great respect. From Trowbridge I went to Weymouth, and spent a week with H—— and his wife. They were not pleased that I had not you with me. From Weymouth, after visiting several places, I came home. I hope now to rest in peace for a while in winter quarters, though I anticipate my rest will often be disturbed.

Duties ordinarily imposed on returned missionaries

greatly abridged his visit to Weymouth, and prevented his return at Christmas. He wrote, December 5th, "I have drawn up a short account, and am now filling up the outline we took;" and a few days afterwards he was again in London. On the 17th he detailed the proceedings and results of the meeting with unmingled satisfaction, as it left him convinced that a great revolution of sentiment had taken place, and that all were disposed to enter heartily into the Calcutta plans. "I laid before them a paper, he says, which occupied three-quarters of an hour in reading, and for which I received a unanimous vote of thanks,—a sub-committee was appointed to prepare it for publication."

To visit his friends at Weymouth, was a pleasure anticipated by Mr. Yates, as second only to that of intercourse with his own family; but, like many of the joys of earth, it existed chiefly in such anticipation and in imagination. He was not again able to reach the south. After engagements in Nottingham and Collingham, till the close of the year, he wrote from Loughborough, January 3d, 1828, "I feel extremely mortified that you and I cannot be more together. When I came I calculated on enjoying your company for one whole month before my return, and now I see the whole of my time disposed of till that very period, without any certain prospect of having much of your society."

For several weeks he was again on a missionary tour in various parts of Yorkshire, returning to his family in the middle of February. Letters from India were there awaiting him, and among the diversified tidings was an announcement, grateful to his feelings

as a scholar and an author, that the government had subscribed for two hundred copies of his Introduction to Hindostanee. This led him to remark, "I do not write for money, but I certainly get money by writing." When the fair page of history shall record the obligations of society to men of letters and philanthropists, Christian missionaries will have awarded to them no mean share in the meed of praise!

In March Mr. Yates was visited by a return of former indisposition, which, while it almost unfitted him for public duties at Leicester, greatly depressed his spirits, and made him more solicitous to be accompanied on his return by some competent fellow-missionary, who might share with him the labours which appalled him in the prospect. His confidence was strong that bright days were to be anticipated, but he said, "I shall be obliged to propose to the Committee which of the departments of labour in which I have been engaged must be relinquished—some of them must." After various intermediate services, he was persuaded again to go to London and attend the March quarterly meeting, instead of proceeding to Oxford. It furnished materials for a pamphlet, which was now deemed necessary, in order to lay before the public, many important particulars relative to the mission in Calcutta.

While in London on this occasion, he formed the acquaintance of a mutual friend, the late Mr. John Adam, who was proceeding to Calcutta, in connexion with the London Missionary Society, where he early fell a victim to the climate, from what was thought a too eager and anxious devotedness to his work. He was a young man of great promise and eminent piety.

Mr. Yates left London for the north, and on his way spent three days at Oxford, which city he was desirous of visiting, from the early associations of his colleague, Mr. Pearce, with Mr. Collingwood and the printing-office. In a letter which that gentleman wrote to his former pupil, to introduce Mr. Adam, he said,—

It is not a fortnight ago that I had the high gratification of showing hospitality to dear Mr. Yates, your friend and mine, who did us the honour to come to our house immediately on his arrival in Oxford, and from us, you will readily believe, we did not allow him to depart till he left to pursue his journey northward. We were much pleased with his conversation, and should have rejoiced to have detained him three weeks instead of three days, the short period we were favoured with his company. He seemed to feel considerable satisfaction in visiting the scene of your early labours in the typographic art, and the very frame which you occupied, was an object of interest to him.

Proceeding from Oxford, he found that arrangements made would delay him for two Sabbaths at Birmingham, April 13th and 20th; which the state of his health occasioned him to regret, as he wrote, "I am not among the first in point of health—this wet damp weather does not suit me. I hope it will be fine soon: I find, however, that travelling is much better for me than remaining long in one place." The route proposed within the time he specified was certainly well adapted so far to have a beneficial influence, as he was again at Birmingham June 6th, whence he wrote a brief account of places visited and persons seen in Scotland, Ireland, and Wales. The greater part of one day was spent with Dr. Chalmers, at St. Andrews. At Aberdeen, Elgin, &c. he men-

tions the kind reception he met with; and as the journey introduced him to many estimable Christians, so change of place amidst the grand scenery of the north and of Ireland, together with the romantic beauties of Wales, proved of great benefit to his health. It presented no incidents worthy of particular note, as he said, "I proceeded not in an official, but in a private capacity." At Glasgow he first saw the pamphlet containing the "Statement" and Mr. Foster's preface, lying on the table of a public reading-room; and felt a growing persuasion, that in preparing their reply their ground was firm and sure, and that on no one point was there reason for any painful apprehension. The ample details have long since lost their interest, except to those who were at the time mingled up with the exciting and anxious discussions.

He returned in time to preach one of the sermons at the annual meeting in London; and on June 18th occupied for that purpose the pulpit of the Rev. J. H. Evans, in John Street. From Rom. i. 28, the text chosen, the preacher, with characteristic perspicuity, compared what he had known of idolatry in general, and that of the Hindoos in particular, with the idolatry of former times; and forcibly exhibited its identity in all the debasing, demoralizing influence it exerted, so as to justify the inspired language, and show the necessity for the gospel, as the only remedy. A more striking portraiture of heathenism has rarely been presented, either in the pulpit or on the platform, than was exhibited in this admirable sermon; certainly, no one was more competent to give it, both from personal observation, and extensive classical and historical reading. With this, and an equally striking speech at

the annual meeting, Mr. Yates closed the public engagements of his brief sojourn in his native land. One startling statement in his speech made a great impression on the audience. It referred to the efforts of heathen priests to uphold and extend their monstrous abominations. The speaker asserted that "multitudes of missionaries are employed as emissaries for the very purpose of promoting the observance of the idolatrous ceremonies of the heathens, who are sent through the country to extol the virtues of Juggernaut, and to urge the people to undertake those pilgrimages in which so many hundreds die every year!"

From London Mr. Yates went to Leamington; that during the close confinement in the time necessary to prepare the "Vindication," he might at least have the benefit of the waters, and, with other attentions to health, not altogether lose the advantages gained. At length it became practicable to cross the channel; and with the friend who had in earlier life contemplated a longer voyage to more distant lands, and whom he had repeatedly and almost irresistibly urged to return with him to India, he went to Portsmouth to join the steamer from Southampton to Havre. It was a rough passage, and succeeded by a fatiguing journey; which, with the intense heat of Paris in July and August, and the usual fatigues of attempting to see many objects in a short time, greatly exhausted him. A letter from Dr. Gregory proved a welcome introduction to M. Remusat, who at the Royal Library showed great attention to the learned missionary. He felt all the delight of a scholar in such a visit to the library as circumstances allowed; but time pressed, and but

little use could be made of the privileges politely afforded. So long back as 1828, religious movements in France were feeble and comparatively unproductive: to the missionary from Asia, the very centre of civilization and fashion in the European continent, seemed almost as much to need a plain scriptural preaching of the gospel as Calcutta itself. So far as opportunity allowed to ascertain the true state of religion, the ministry of the word by the living preacher appeared to him to be the great desideratum. The trip to France was necessarily hurried, as Mr. Yates had taken his passage for August 12, 1828. He would on no account lengthen his visit; being anxious to rejoin his wife, who, since the death of her child, longed for his return, and to resume his pursuits, of whose interruption he began to feel all the impatience indicated by his saying, "Oh that I had the wings of a dove; for then would I fly away and be at *work!*" Reaching London on the 5th, but one week remained for final arrangements there, and a hasty farewell to his parents and family. His last day at Loughborough was Lord's day, August 10; and on the following morning the author took the coach from Derby, where he was visiting, and accompanied his beloved friend one stage from Loughborough to Leicester, where they parted. Mr. Yates did not contemplate this separation from country, family, and friends, as necessarily final, though there seemed far less probability than before, that all would be spared to meet again,—but the short and rapid ride terminated in a hasty and a last farewell. On the Tuesday morning, Aug. 12, he was a guest at the breakfast table of the Tract Society Committee, and said, "Had a very pleasant interview with them—re-

ceived two guineas' worth of tracts to use on the voyage —completely tired, got on board the vessel for Gravesend, and sail hence at ten to-morrow morning, in the *Lady McNaughten.*"

An eventful voyage was thus commenced, the details of which are interesting in no ordinary degree. Like his first voyage to India, this opened with delay, if not with disaster; for on the 22d, after beating about in the Channel for more than a week, he wrote that if his friends had returned to their home at Weymouth, he was not far from them, as they were off Portland, and the captain talked of putting back to Portsmouth. He also mentioned that Miss Wallace had been accompanied on board by Miss Aldersey, and was going to Malacca. Of these Christian ladies Mr. Yates wrote with great admiration and esteem. His letter was posted at Brixham, not long afterwards; but an entire month had elapsed before they reached Teneriffe. From thence he wrote, "Being an old sailor, I have very little to say about the sea," and then, with child-like recollections, he adds, "The ocean itself I always admire; and frequently, when looking upon it, repeat those simple and sublime words of Watts,

> I sing the almighty power of God,
> That made the mountains rise,
> That spread the flowing seas abroad,
> And built the lofty skies."

No sooner had the state of things assumed the customary regularity, than he arranged for a course of study; so that his time during the voyage might be turned to some valuable account. Several gentlemen on board, on their part, began also to devise expedients

for killing time, and escaping from the ennui of a long passage. Mr. Yates decided on *an abridgment of Wilson's Sanscrit Dictionary*, to which he devoted his mornings: his fellow-voyagers, on the contrary, were intent on *theatricals!* These amusements, it was obvious, would prove a fatal counteraction to any religious influence he might attempt to exert; and, by a judicious proposal, in keeping with his own reputation as a scholar, he offered to assist any gentlemen who would pursue the study of Hindoostanee: this he recommended as quite as agreeable an employment; and far more likely to turn to advantage. "The elder ones approved; the younger did not much like it, but consented by degrees;" and on Aug. 29, he commenced with a class of eight. He also wrote, "To amuse myself and to encourage my young friend, Miss Wallace, I devote a part of my time to Chinese. We get through a few verses every day, and I have no doubt shall finish one of the Gospels before we finish our voyage. I feel thankful to have one pious person on board, with whom I can converse on religion." As a missionary of Christ, he also desired to be useful to the passengers and the ship's company; but the circumstances were widely different from those when the pious Kemp constituted him his chaplain, and gave him his countenance. It is true, he said, "I have succeeded in distributing tracts among the sailors, and have had the pleasure to see them read the books with attention;" but there was a gentleman on board, connected with the Bartlett's Buildings' Society, who had engaged to officiate, and did read prayers. The missionary offered his services for something further, which were declined, because "the prayers occupied

long enough." Of two or three discourses, Mr. Yates remarked, "no gospel in this quarter,"—"alas, for preaching and such preachers!"—"no gospel; yet, alas!" he added, "I do not like to be silent, yet I know not how to speak without offending."

Compiled partly from his very brief journal, and partly from his various letters, the following incidents of the voyage are thrown into narrative. The ship touched at Teneriffe, and lying in the secure anchorage of Santa Cruz for two days, he enjoyed gazing at the sublime peak, 12,500 feet in height, and making such excursions and inquiries as circumstances would admit. The inhabitants being Portuguese, and their religion the Catholic, no opportunity occurred for Christian fellowship. Shortly after leaving Teneriffe, they spoke a vessel, by which they were apprized of danger from a pirate. Subsequent information not only confirmed the report, but described the disastrous fate of a ship taken by the pirates, and set on fire, when Mr. Marley, a missionary, together with all on board, perished. Out of this apprehended danger there arose a circumstance which it is difficult to trace to its true cause: but when arms were ordered out, the captain required Mr. Yates *to take a gun and learn the exercise!* It afforded sport to many on board, even although they were deriving very valuable benefits from the literary talents and benevolent dispositions of the servant of Christ; but to most it will doubtless appear a harsh and unjustifiable indignity, which a gentlemanly sense of propriety, or even ordinary professional courtesy, ought to have prevented. Mr. Yates was as firm as he was mild: he referred to the exemption of the clergyman from such a command,

and insisted on his own right to be exempted also —he offered, if attacked, to stay on deck and do what he could; but to practice before such an attack, he resolutely refused, and for this was ordered below during the exercise! It is but right to add, that an apology was afterwards offered for the insult, and he was left to do as he pleased. Also, when one gentleman on board remarked that "Mr. Yates ought not to be exempted, not being a clergyman of the church of England," he was unceremoniously pushed aside for his interference. Perhaps on account of such *amende honorable*, the incident might have been allowed to sink into oblivion, and so indeed it would, but for the hope of some future practical good. The world will surely learn, sooner or later, to value real excellence, as well as to respect the merely official.

Having passed through the Cape Verd Islands, they crossed the line, and as might naturally be expected with so many young men on board, the offensive custom of shaving was not omitted. His account of this, in a letter to his family is—"Just two months after we left England, we crossed the Equator, when the ceremony of shaving took place. Having crossed before, I was of course exempted, as those only are shaved who are crossing it for the first time. We had on board ten young men of this description. Perhaps you will wonder what this shaving is: I must therefore tell you, that the sailors dress themselves in the most fantastic manner, as barbers, &c.; then the person to be shaved is stripped, and has nothing on but a shirt and a pair of pantaloons. The shaving-box is a pan of tar, in which they dip a brush and rub it on the chin and face. The razor is an iron

hoop, with which they then scrape off the tar. Having done this, they throw the shaved person into a reservoir of water, and pour buckets of water over him till he is half drowned, and can make his way out of the midst of them. You will no doubt be surprised that so ridiculous a ceremony should be practised in these enlightened days; but such is the force of prejudice and custom."

Two months after this scene of folly, an event occurred of a different character, which was minutely described; partly because deliverance was regarded by himself and two or three on board, as a special answer to prayer; and partly because it resulted in the conversion of a gay young man. There had been a birth on board, which was followed by a christening. The captain stood god-father, and gave a supper on the occasion. Mr. Yates deemed it as incompatible with his views to become a party to the ceremony, as it was foreign from his principles and character to run to the excess of boisterous mirth witnessed that night. But while they were feasting and singing indecent songs, the wind began to rise, and soon awakened the waves from their previous slumber, while the darkened horizon portended a coming storm. Most of the carousers became dreadfully ill from their previous revelry, and the whole ship's company betrayed symptoms of an extraordinary panic. This raging tempest continued to increase for two nights and two days, and at length became a tremendous hurricane. The wind seemed to rush from all points of the compass at once—the sea and sky were mingled in a common mass—the waves around the ship were

lashed into foam as white as snow—and rain fell in fearful torrents. Five men were stationed at the helm, but through the thick darkness of the atmosphere, they could not see the compass, and the most awful thunder prevented their hearing the voice of command. A violent sea swept away their boats—the vessel would not answer the helm. Such was the strength of the wind, it was with difficulty an axe could be lifted or a single blow given to cut away the mizen mast; but when at length the shrouds and ropes were severed, the strong teak mast snapped like a stick, about half a yard from the poop, and carried ruin with it! The maintop-mast split—and the main-mast sprung in two places. The foretop-mast and jibboom broke, and the deck was strewed like a wreck—when, as if no longer of any service, the tiller broke and left them to the absolute mercy of the winds and waves! The hinder and side cabins were now knocked down to fix another tiller, and the water was ancle deep in the cabin between the decks; while the females, with frequent cries and shrieks, endeavoured to resign themselves to their fate, expecting every moment to be their last! All faces were pale with fright—every one exhausted with fatigue—and most hearts quailed before the terrors of such a death! In this awful extremity, Mr. Yates, with two others, who knew the value of prayer, called upon God in their distress: "To Him, most solemnly, we committed our souls. Never before did I so feel the value of the atonement, and never shall I forget with what feelings I uttered the words,

Nothing in my hands I bring,
Simply to thy cross I cling."

A strong persuasion then came over him that God would interpose for their deliverance; and while the hearts of others melted within them, he was enabled to plead with a Father in heaven for preservation. Just as they had finished prayer, a voice was heard proclaiming an unusual and rapid rise in the barometer—a sure presage of the subsiding of the storm! "I did not believe that we should sink, and prayed in faith that the storm might cease; and the first words we heard after prayer were those which announced the rise in the glass. I was enabled to sing with composure, the hymn,

> Begone unbelief, my Saviour is near,
> And for my relief will quickly appear.
> By prayer let me wrestle, and he will perform;
> With Christ in the vessel, I smile at the storm."

The "perfect peace" evinced by Mr. Yates during this tempest, and his serene and heavenly aspect when he came forth from communion with God, to contemplate the terrific scene, struck so powerfully on the mind of a Mr. Hunt, one of the passengers, as to lead ultimately to his conversion. He described himself as, at that time, a worldly and thoughtless young man—was going to India, to seek some musical engagement—and, but for the tempest, would, in all probability have pursued his gay course till interrupted by death. A gracious God had decreed otherwise, and when overwhelmed with consternation, by means of the contrast which true religion produced in his fellow-voyager, effectually turned his heart.

Facts like these may serve to illuminate the mystery of those providences which so often bring missionaries back to their native land. In many cases God

overrules it in mercy to multitudes, who are afloat upon the world of waters, cut off from all religious privileges and means of grace. It was no small advantage to the company of that ship of Alexandria, on board which the centurion put Paul, as related in Acts xxvii., that such an one, although a prisoner, became a passenger!

The tempest seemed to have paralyzed all energies; so that for some days a perfect torpor pervaded every department, and nothing was done to repair the ship. Indeed, throughout the remainder of the voyage, "every thing seemed out of order, and all parties out of temper." During the terror, as is not uncommon, there had been many penitential confessions—some made to Mr. Yates himself,—and many religious resolutions; but when it subsided, he lamented, like the writer of Psalm cvii., that few were found to "praise the Lord for his goodness, and for his wonderful works to the children of men." No change took place as to public worship, and his own means of doing good were still confined to casual conversation, the distribution of a few tracts, and meeting for devotion with the only two who were disposed to unite.

The following memoranda illustrate his habits of industry amidst unfavourable circumstances:—

September 3d.—Began Chinese and the third part of the Sanscrit Dictionary.

October 26th.—Began the last volume of the Sanscrit Dictionary.

December 5th.—Busy reading Chinese. Have nearly finished the Gospel of John.

January 20th, 1829.—At length having finished reading Malcolm's and Mill's Histories of India, I shal now begin to prepare for Calcutta. O that I may arrive with such feelings

as befit the many mercies I have received during the long absence of two years from my beloved wife and friends!

The voyage was as long as it was stormy, and terminated, at the end of six months, as it had commenced, with unusually bad weather in the bay of Bengal. During seven days of gloom, without a single glimpse of the sun or stars, the vessel made but fifty miles! Depressed also with an attack of dysentery on entering the Ganges, the returned missionary was afraid to inquire after family and friends, lest disastrous tidings should afflict and overwhelm him. He was indeed informed of the death of some, but of his own wife, and of his beloved associates, the tidings were good; and he went on shore with a joyful heart, February 4th, 1829.

CHAPTER VII.

RETURN TO INDIA—MR. PEARCE'S VISIT TO ENGLAND—DEATH OF MRS. YATES.

THE return of Mr. Yates was hailed with joy by the brethren, who had so reluctantly parted with him. Mr. Thomas wrote, "We feel sincerely grateful to the Giver of all good for having preserved him; and that he has brought him among us again in so improved a state of health. He is not like the same person, and seems likely to live and labour for many years. May the Lord of missions grant that our hopes may not be blasted; but in this health-destroying climate we rejoice with trembling."

Absence and the lapse of time prepares the mind for the perceptions of, and impressions from change. Only two years had revolved since he left the shores of India, yet he says, "When we arrived at the Sand Heads I was afraid to ask any questions about my friends." Apprehensions respecting the deaths of others were soon confirmed, but the work of God had not remained stationary, and he was more struck with progress in some departments, than if he had continued in the ordinary routine of duty. The following are extracts from a letter to W. B. Gurney, Esq.

April 7, 1829.

DEAR SIR,

I propose in this to give you a short description of the state of things, as I found them on my arrival, and of our future prospects. It was delightful for me to hear, after an absence of two years, that my dear wife and all my associates in labour were well, and the more so, when I found that several had been removed by the hand of death—I mean the Bishop of Calcutta and Mr. Schmid, Burton of Digah, Cropper of Cuttack, and Price of Ava. It was also truly pleasing for me to find, that though some things were languishing for want of assistance, others had advanced beyond my expectation. The church in the Circular Road was not in so flourishing a condition as when I left, but I am not without hopes, from what I have witnessed, that the Lord will visit us with a revival.

I had the pleasure of baptizing two the first Sabbath after my arrival, the one a Bengalee, and the other an Indo-Briton; and we had good congregations both morning and evening. In the native department things are more promising than we have ever known them. The inhabitants of a number of villages only a few miles from Calcutta, have invited us to preach to them the gospel, and to instruct their children. Brother Carapeit is now labouring among them very diligently, and from the attention they pay to the word, we have the fairest prospect of success. It is a door opened which we hope no one will be able to shut. A school, in which religious instruction is imparted, has been commenced, and is rapidly on the increase.

The greatest advancement has been made in the schools. In visiting one of the native female schools last week, I was quite astonished at the progress some of the children had made, not only in their learning, but also in religious knowledge. They had mastered two catechisms, and could answer any question that was asked them, and were learning one of the Psalms of David by heart every week, and seemed quite pleased that they were allowed to learn them. What a change is this! About ten years ago I used to visit a boys' school not far from the same spot, and could not succeed in introducing the Scriptures

among them; but now female schools, which were then thought utterly impracticable, not only exist, but the pupils have not the smallest objection to read any thing of a religious nature. Little Henry and his Bearer is a great favourite with them all. In the boys' schools under our care, similar improvement is observable. In addition to the Christian education which they receive from the Scriptures, catechisms, &c. during the week, many of them now attend to receive religious instruction on the Sabbath-day. We have four boys, the sons of native Christians, whom we have taken entirely under our care, and they appear to be promising.

Since my return I have been at two public meetings, which have afforded me much pleasure; one of the Juvenile Society, and the other of the Hindoo College. They were both much better attended than I had ever seen them before, and exhibit marks of improvement superior to what I could have anticipated in the course of two years. The latter meeting was held at the Governor's house, and the Governor General, the Members of Council, and many respectable individuals were present.

We have had, since my arrival, two meetings for consultation, with a view to the direction of our future labours, and the accomplishment of that plan of operation which I submitted to the Committee. As soon as our arrangements are final, we shall communicate all the particulars in a joint letter.

In the re-arrangement of their plan of operations referred to in this letter, the brethren assigned to Mr. Yates the care of the English church in the Circular Road, of which he had been virtually the pastor, as well as having had the oversight of the native church. It was the unanimous and cordial wish of the people; and they at the same time came to the resolution that they would support their own minister, and as soon as practicable, erect a house for his accommodation—a measure which was completed in 1832. It was at the same time proposed that he should be relieved

from all the duties of teaching and stated preaching to the natives; and, excepting such attention as the School Book Society required, be wholly disengaged from other duties to pursue the work of translation. Sustained by the concurrent opinion of his colleagues, it was most grateful to his feelings to restrict his employments within a more defined limit, but it was with much regret he relinquished preaching to the heathen, although for the sake of a work that would so greatly aid all other preachers. It was his intention to reside at Entally, the Mission House being occupied; but in a letter referring to these particulars, he said,

Calcutta, June 9, 1829.

I have entered on a new house, a new mode of living, and a new course of action. Mr. Beeby, a very respectable merchant and deacon of our church, has offered me a house belonging to himself, and near the one in which he resides, on advantageous terms, which I have accepted, and am now living alone, in a retired situation, and in the midst of a pleasant garden. I feel very thankful for the comfort I here enjoy, though I know too much of human nature and human life, to suppose that true happiness depends on local situation, or that any situation is free from temptations and disadvantages. Living alone, I am able to make such regulations in the family as best suit my work, which I have never been able to do before in Calcutta. I now breakfast at nine, and dine at four. Pundits in the country work from ten till four, and by this plan I lose none of their time. The evenings I always spend among my friends. This is to me a new mode of living. The new course of action to which I allude is this; that I am now only English preacher and translator. I found it necessary both to the being and well-being of the English church, to take the charge to which I was invited; and in this charge, and in the work of translation, I find as much as I can do; so that if the Society wish other departments to be attended to, such as the instruction of young

men for the ministry, Bengalee preaching, &c., they must send out men, and relieve me from some of my present labours. I have one pundit from seven to nine in the morning, another from ten to one, and a Mowluva from one to four. Saturdays I except from this general routine. Should I continue to go on this way for a few years, I shall be able to show something in the way of translation.

The hope of effectual aid from the young men on whom he had bestowed great pains, was less sanguine than it had previously been. It seemed in vain to expect from the native-born the energy and activity of British and American missionaries. "They are," he observed, not destitute of talent in learning; but it is very difficult to find them active, as in England; and we can hardly expect it, as it is only by doing violence to our feelings, that we can be so ourselves." However painful this disappointment, he arrived at the conclusion, that such converts would in general be found suited only to assist, where an European missionary was stationed, rather than to occupy an independent post. This reconciled him for the present to relinquish the exhausting duties of a tutor.

The "Vindication," published in England, produced no unpleasant results between himself and Dr. Carey. On the contrary, having presented him with a copy, and calling shortly after his return, to breakfast with him, the Doctor expressed himself gratified with that mark of respect; and although he complained at first of the use that had been made of some of his letters, he was, on the whole, satisfied with the explanations given, and courteously returned the visit. Neither did it ever transpire that Dr. Carey expressed any feelings

of displeasure or jealousy, in consequence of the arrangements at Calcutta, to recognize and sustain Mr. Yates in the character of a translator of the Scriptures. This fact is the more worthy of being recorded, because it was the avowed object of Mr. Yates to aim at as great a degree of perfection as might be attainable—to attempt less "as to quantity, but secure more as to quality." The veteran was now nearly at the close of his honourable career, and to be regarded by him with undiminished affection and esteem, was most grateful to the feelings of Mr. Yates; who, in the succeeding controversy, which incidentally arose from the improved Bengalee version, felt himself secure of the approval of Dr. Carey, upon whose principles of *translating*, not *transferring* words, he uniformly acted.

As in the separation from Serampore already narrated, Mr. Yates was from circumstances the most prominent individual, so in all that ensued respecting translations and biblical operations, it fell to his lot to take the chief part. The meek and gentle cannot always escape collisions; and though more than usually beloved by all parties, for the catholicity of his spirit, he again found himself in the arena of strife. In April, 1829, he first wrote, "We have resolved on the commencement of the work of translation, and our letter to the Society, which is now preparing, will contain an account of our views on that subject. The brethren have requested me to attempt an improved version of the Epistles, which I have undertaken to do; and I hope that, in the course of time, we shall have a beautiful edition of the whole Scriptures in

Bengalee. Our object is to do no more than we can do well."

June 9, he adds, "We have resolved on printing a new version of the Bengalee Bible, and have submitted the subject to the Bible Society. We do not know what may be the result of our application; we are not, however, concerned about it. The greatest difficulty in the way, we find to be, the translation of the word baptism: it seems the determination is, not to suffer the word to be translated." Again, Sept. 1, he mentions having sent to England specimens of the printing, and adds, "We shall soon have the honour not only of reducing the types, through brother Lawson, but also of printing the first *pocket* edition of the New Testament in Bengalee."

On Nov. 30, he proceeds to say upon this subject:

You are aware that the English church and translation occupy nearly the whole of my time. I am now getting on with the new version of the pocket edition of the New Testament in Bengalee. Our plan for a new version of the Bible, of a portable size, on account of the Bible Society here, did not succeed. Their plan seems to be to obtain if possible a committee of translators. Such an one they have chosen, and have invited me to join them. I have for the present entered into no positive engagements, as I know not how friends at home would like it. I know if I comply with the request, though connected with others, the greatest weight would fall upon me; and besides that, I must submit to a majority in the non-translation of the word baptism. At the same time it appears awkward to stand entirely aloof, when invited to co-operate with other worthy men in so noble a work! The middle way, therefore, if I can hit upon it, is that which I shall follow. The Bible Society here are determined to encourage no translation of the Scriptures, if they can avoid it, in which the word baptize is translated as we think it ought to be; so that all we

can do will be to unite with them in those parts in which we are agreed.

He afterwards wrote,—

'I am engaged with a sub-committee in preparing the Old Testament for the Bible Society. Whether Baptists, Independents, and Churchmen can unite, and produce a satisfactory version of the Scriptures, is the experiment we are making.

These extracts are given to record the early convictions of Mr. Yates, in reference to a subject which from that time has been the subject of debate, and is still as far from being settled as when first agitated. Time, study, and experience confirmed Mr. Yates in the judgment he had formed; so that not long before his death he concurred in a resolution not to interfere, in the event of the Bible Society printing his version, with the Greek words inserted, *i. e.* transferred and not translated—"*but by no means to give our consent to such alterations; neither, if solicited, to print for them with this alteration.*" He thought that a competent scholar, assured that a word in the original could be easily and satisfactorily translated, and that to allow it to remain untranslated was a manifest inconvenience and injury, was not at liberty, either from ecclesiastical considerations, or the prescriptions of authority, or even from regard to Christian charity, to leave it untranslated.* "Holding the faith and a good conscience," he pursued his course, and for him

* As in reference to the Serampore controversy the author preferred a chronological note, so a few facts illustrative of that with the Bible Society may, in the same way, be presented. It will be more agreeable to the general reader, and far more grateful to the feelings of the writer, to disencumber the text of every thing painful in litigation.

the commendation which Tyndall bestowed upon Fryth, as well as the conscientious fidelity which that

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January, 1796, Mr. Thomas exclaimed, "I would give a million pounds sterling, if I had it, to see a Bengal Bible." O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it, to fill their mouths with praises and adorations. Methinks all heaven and hell will be moved at a Bible's entering such a country as this! O Lord, send forth thy light and thy truth! A year before that date, his colleague Carey had sent specimens of Bengalee letters to England for types, and wrote for a printing press, saying, "We can engage native printers," &c. &c. He also expressed solicitude about his MSS., "lest they should be mangled or lost."

October, 1799, Mr. Ward joined them; and the commencement of the present century witnessed the beginning of his work as printer. The first proof sheet was taken March 8th, 1800, by Carey himself. The object of translating and printing the Word of God was no sooner understood, than an unprecedented interest was taken in the sublime conception of giving the Holy Scriptures in their own tongue to the myriads of Asia. Ample funds were furnished, and each number of the Periodical Accounts recorded large receipts, amounting to many thousand pounds sterling.

In 1803, Carey communicated to Dr. Buchanan what he and his brethren had been silently doing in translations, and in a letter to Dr. Ryland, of December 14th, he stated, "We have it in our power, if our means would do for it, in the space of about fifteen years, to have the Word of God translated and printed in all the languages of the East," &c. &c.

In 1804, the British and Foreign Bible Society was formed. Shortly afterwards the idea of Dr. Carey, written December 4th, 1803, was shaped into "Proposals for translating the Scriptures into the Oriental languages," and sent to the British and Foreign Bible Society.

great proto-translator of the English version asserted, for himself when he wrote,—

Brother Jacob, beloved of my heart, *there liveth not*, in whom I have so good hope and trust, and in whom my heart rejoiceth, and my soul comforteth herself, *as in you;* not the thousandth part so much for your learning, and what other gifts else you have, as that you will creep alone by the ground; and walk in those things that the conscience may feel, and not in imaginations of the brain; in fear, and not in boldness; in

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In 1807, the Rev. D. Brown stated, that from opposition to the translation of the Holy Scriptures in high quarters, he and his friends had been obliged to commit that work to the missionaries. Accordingly, up to 1812, the Bible Society statedly allotted a moiety of its grants to India, to those brethren. In the Report of 1824, high commendations are bestowed on the translators at Serampore; and besides two large grants of 3,000*l.* and 2,500*l.*, on account of new versions in hand, it is stated that "for each of which, when accomplished and approved, they are to receive 500*l.*" This was pursuant to a resolution of 1818, consequent upon the liberal exertions of Wm. Hay, Esq., of Leeds; to whom a vote of thanks was passed by the Committee of the Baptist Missionary Society, March 18, 1818. Previous to 1826, more than 26,000*l.* had been voted in various ways. During all this period, and in reference to forty languages, the uniform practice of Dr. Carey, as to the translation of words signifying baptism, was perfectly well known.

In 1831, as a matter of course, Mr. Yates applied to the Calcutta Auxiliary, to assist him in his arduous work; when the Auxiliary referred the question to the parent Society, in a way which led him to write, "It seems they are determined not to suffer the word 'baptism' to be translated;" and again he complains that such versions as his own would not be aided, "however highly commended in other respects, if the terms for baptism are translated as they always have been," and his hope that such as approved of that rendering, would "look to it themselves."

open necessary things, and not to pronounce or define of hid secrets, or things, that neither help nor hinder, whether they be so or no; in unity, and not in seditious opinions: insomuch, that if you be sure you know, yet in things that may abide leisure, you will defer, or say, Methinks the text requireth this sense or understanding; yea, and if you be sure that your part be good, and another hold the contrary, yet if it be a thing that maketh no matter, you will laugh and let it pass, and refer the thing to other men, and stick you stiffly and stubbornly in earnest and necessary things.

March 13th, 1832, Mr. Yates writes: "Our version has attracted the notice, and in some degree commanded the respect of the Bible Society here. We presented them with twelve copies of the Gospels, and the Society has since applied to know if we will allow them to print it with the word baptize untranslated. As they refused to give us assistance in the work on this ground, we are at a loss to know what to do, and have agreed to refer the subject to our Society at home.

May 25th, 1832, this was done in a public letter, which was read in Committee, October 24th; when a resolution was passed to apply to the Bible Society in Earl-street. After this, Mr. Yates and his brethren ceased to be principals in the controversy, and subsequent correspondence was between the Missionary Society and the British and Foreign Bible Society. The reply of the Committee in Earl-street was in conformity with the opinions of the Auxiliary in Calcutta, and was not finally and formally given till July 1, 1833.

September 26th, 1833, the Missionary Society addressed a remonstrance to the Bible Society, assigning nine reasons in support of their opinion "that the resolution of the directors was inimical to the cause of biblical translations."

October 15th, 1833, the Secretary of the Bible Society acknowledged the communications which had been laid before the Committee, who, under the impression that further discussion would not lessen difference of opinion, declined a consideration of the various points. In the mean time the

AND I TRUST YOU WILL BE PERSUADED EVEN SO OF ME. FOR I CALL GOD TO RECORD, AGAINST THE DAY WE SHALL APPEAR BEFORE OUR LORD JESUS, TO GIVE AN ACCOUNT OF OUR DOINGS, THAT I NEVER ALTERED ONE SYLLABLE OF GOD'S WORD, AGAINST MY CONSCIENCE, NOR WOULD THIS DAY, IF ALL THAT IS IN THE EARTH, WHETHER IT BE PLEASURE, HONOUR, OR RICHES, MIGHT BE GIVEN ME.

Language, this, most worthy of fellow-workers with

Calcutta missionaries had further agreed to print an edition of the Gospels, and a second edition of 5000 copies of the New Testament for the Calcutta Bible Society, who previously altered the terms relating to baptism to accord with the English version.

February 9th, 1836, a deputation from the Baptist Mission-Society waited on Lord Bexley, to confer with him and some other gentlemen, in consequence of the American Bible Society having refused aid on the same grounds.

February 12th, 1836, a request was preferred to the British and Foreign Bible Society, by the Missionary Society, for a small definite supply of New Testaments, to be printed at the same time with the 5000. These were not for general circulation, but for use among their own churches and people. After repeated discussion and conference this application was in like manner finally repulsed, by a series of resolutions passed April 4th, 1836; grants at the same time being voted both for Psalters and the Pentateuch.

The committee of the Missionary Society and the missionaries themselves, now deemed it proper to desist from further requests, and the Baptist Union took up the subject, as having become more a denominational than a missionary question.

A very large number of the members of the churches comprised in the Union, being devoted friends and active supporters of the Bible Society, felt themselves aggrieved by this unlooked for departure from the lofty principles and unsectarian practice of this noble institution.

"holy men of God, who spake as they were moved by the Holy Ghost," as being the translators of their inspired writings! Well did such men merit the commendation of their successors, "Blessed be they, and most honoured their names, that break the ice, and give the onset, in that which helpeth forward to the saving of souls, to deliver God's book unto God's people, in a tongue which they under-

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November 15th, 1839, a large meeting of the Committee of the Union adopted two resolutions. The one, asserting the propriety of pursuing the question at issue, to bear their testimony against the course adopted by the Bible Society, with a view of inducing its conductors to abandon it—or, failing in that, to take measures for sustaining the translations of their missionaries by independent and combined action.

The other, to frame and present a MEMORIAL "as a final effort," to induce the Society to reverse the measure refusing the support of the Institution, to translations executed by Baptist missionaries.

January 6th, 1840, "the Memorial" was presented to the Committee in Earl-street, by deputation. This long and able document was entrusted to a sub-committee, which prepared a most elaborate reply, and under eight several heads expressed their difference in opinion from the memorialists, urging them finally "to review their own position, as pressing conscientious feelings beyond just limits."

January 27th, 1840.—A special meeting of the Bible Society Committee being summoned to receive the report, it was resolved, "That the report including the appeal recommended, be approved and adopted."

The "Memorial" was inserted in the Baptist Magazine of March 1840, and on March 2d, it was resolved by the Committee of the Bible Society to print and circulate their proceedings. The "Answer" given by the Committee of the Bible

stand;" and it behoves the entire church to sustain all succeeding translators in a determination so lofty and sublime.

The following extract is from the quarterly public letter of the brethren at Calcutta, under the head

TRANSLATION OF THE SCRIPTURES.

In the translation of the New Testament into Bengalee,

Society appeared also in the magazine for April, accompanied with such an "examination" of it, paragraph by paragraph seriatim, as was thought by those who adopted it quite to demolish the arguments by which the Bible Society defended its novel position;—but as the memorialists had therein exhausted all the means they could conscientiously employ, the only course which remained was to organize "the Bible Translation Society," which was forthwith carried into effect March 24th, 1840. The proceedings of the Union and the Bible Translation Society, are matters of denominational history, which would be out of place here. No one can be surprised, that after forty years of conscientious translating; by the missionaries, sanctioned as it undoubtedly was by the usage of the Bible Society itself—and, after seven years' mature deliberation and reflection on the recent objections of the Bible Society—it was resolved by the Union and their constituents at large, to sustain their own learned and faithful translators of Divine Revelation. *Mutatis mutandis* all these remarks apply also to America, where the same controversy was carried on, issuing in the same results.

To this long note must also be added an explanatory remark, on representations that indirect aid was afforded by the edition ordered, with the required alterations. Upon this point it will suffice to give the following upon the authority of the late Mr. Pearce, who expressed great surprise at this repeated assertion. He left a written document, June 17th, 1839, saying, "The information it contains should be used with prudence and Christian courtesy to the Bible Society." The author conceives it to be no lack of courtesy to record a few facts from this manuscript.

respecting which we addressed you in a separate letter in August last, brother Yates has advanced to the end of the Galatians. The four Gospels have had much attention paid to them by a number of missionaries well acquainted with the Bengalee language, and have gone through several editions, which has offered repeated opportunities for corrections and improvements, On this account, it has been necessary only to revise these, but from the Acts to the end of the Testament, it was found requi-

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The Calcutta Auxiliary did not adopt the version of Mr. Yates till after severe scrutiny. It was however finally admitted to be unequivocally the best, as most idiomatic and elegant.

The Secretary then suggested that although the version of Mr. Yates was adopted, estimates for printing the work should be obtained from different presses. To this Mr. Pearce objected, but stated he by no means wished a higher price.

The following extract from Proceedings of the Calcutta Auxiliary Bible Society, at a meeting held September 23d, 1835, will explain the transaction.

"The Secretary stated, that as the Parent Committee had authorized the printing at their expense, of an edition of the Bengal New Testament; and the Sub-Committee had recommended Mr. Yates's version, for the present exigency, it now becomes necessary to decide on the printing of it.

"The Rev. W. H. Pearce, the Superintendent of the Baptist Mission press, stated that he would print it at any price. He mentioned also that he intended to print at the same time an edition for his own Society, and that he agreed to charge the Bible Society only its proportion of the whole edition at the present rate of printing. It was admitted that under these circumstances no other press could compete with him.

"*Resolved*, That an edition of 5,000 copies of the Bengalee New Testament, Mr. Yates's version, with the corrections of the Sub-Committee, be printed at Mr. Pearce's press at the ratio offered by him."

A great object with Mr. Pearce was that of making correc-

site to attempt an *entire new version.* It is believed, that in addition to the many passages capable of improvement in their rendering, there are many others which, in their present form, are absolutely unintelligible to the natives; and though we may not succeed in every case, yet we feel persuaded that by Divine assistance we shall decrease the number of such passages, and render some others more simple and attractive. The rate at which brother Yates proceeds in this work is a chapter a day, or

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tions without expense as the work went through the press. No fewer than fourteen proofs of each sheet on an average were taken, to secure improvements, accuracy, and neatness: even then the press was frequently stopped for trivial corrections, Yet no more was charged to the Bible Society than its proportion, had it been a mere reprint!

The Committee further expressed their satisfaction in high terms, and their obligation for the reduction made in the charges of printing; so that Mr. Pearce concludes his paper by saying, "It is not consistent with generosity or justice, to speak of the Baptist Mission as being laid under obligation to the Bible Society, by a transaction in which the latter was so distinctly a debtor to the former."

The translators are now in another world, and have also met there, before the throne of the Eternal Judge, the three brethren at whose solicitation in 1831, all the difficulties are supposed to have arisen, but who did not live to see the results. Perhaps the objection originated from the simple fact, that a few of their converts had entertained doubts about the validity of their baptism, because they had not been immersed.

The following letter from Mr. Yates to Dr. Sharpe, of Boston, United States, must close this narrative:—

"My dear Brother,—I shall now reply to your queries, and then give you my views on the subject.

"Your first query is,—Did the Serampore missionaries from the first, in their early translations of the Scriptures, *translate* or *transfer* the words *baptizo*, &c.?—Ans. They *translated* them. I

if it is a long one, a chapter in two days. Reckoning from Galatians to the end of Revelations ninety-one chapters, at this rate fifteen weeks will be occupied in completing the whole. Including, therefore, occasional hindrances, we expect that the work will be translated and ready for the press in four months from the present time, the earliest period at which we can expect to know to what extent we may anticipate your assistance in printing it.

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have seen their first and their last edition, and in each the word is *translated.* I have been a reader of their versions now for three-and-twenty years, and I have never seen one yet in which the word was not translated.

"You next ask, if they translated, was it by a word which signified exclusively to immerse?—It was. The word used by Dr. Carey was *doob,* which has no other meaning than that of dipping.

"Thirdly. Have they never varied from the first to the present time?—I may confidently say, never. Attempts were made by individuals to induce Dr. Carey to alter and transfer the term; to whom he gave place by subjection, no, not for an hour.

"Lastly. Was it a matter of controversy between them and the Episcopalians?—Mrs. Yates, having been at Serampore from the commencement of the mission there, I have inquired of her, and she informs me that previous to my arrival in the country, there were frequent discussions on the subject between them and Mr. Brown, the clergyman at the Mission Church. I am inclined, however, to think that these discussions were rather about translating than transferring the word; for since that time, the Episcopalians have translated the word—Thomason in his Arabic, and Martyn in his Hindostanee and Persian versions. With the exception of one version made by a gentleman who understood neither Latin nor Greek, it is a well known fact, that every version, by every denomination here, had the word *translated.* With one solitary exception, therefore, the present resolution of the Bible Society will be the undoing of all that has been done from the beginning by all parties! When I was in England, after my visit to America, Mr. Hughes conversed with me on

After reading the above, it seems almost incredible that by the employment of those hours only not absolutely required in this highest department, Mr. Yates should be able to say toward the close of the year:—

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the subject, and wrote also upon it to Dr. Carey. In consequence of complaints sent home from Calcutta, he had come to the conclusion that it was desirable, for the sake of peace, to *transfer* and not *translate* the word *baptizo*; but he could not persuade either of us that it was our duty to be *unfaithful*, even for the sake of peace; Dr. Carey would never listen for a moment to any proposals of the kind.

"From what I have said, I think you will see that if the Bible Society at the first had any principle to guide them, that principle was the liberal one of leaving to all translators the same power over the word baptize, as over the word bishop, elder, election, &c. While this was done, we used each other's versions, making allowance for any rendering of a particular word. This appears to me the only principle on which they could act consistently. If they dictate to translators on the word baptize, they have the same right to dictate upon every other word—and where will this end? Disputes have already commenced about the term bishop, &c., and they will have in a short time to issue an edict, that none of these terms shall be translated, and thus the Word of God will be rendered unintelligible to the natives.

"The principle now adopted, if fully acted out, will lead to as many Bible Societies as there are denominations. I have no doubt what has transpired will be overruled for good. In every age the church needs something to humble it, and something that will tend to humility in another world. This is the age of Christian liberty, and yet in this age of boasted liberality it has so happened that two of the largest societies in the Christian world have refused to give their aid to the circulation of the Word of God, because one word in it was translated according to the original sense which the wisest and the best of men of all denominations have attached to it. Other serious objections

I have begun and finished three books since my return. Ferguson's Astronomy, with plates, in Bengalee; the book of Genesis, and a Hindostanee Spelling-book. I have had the honour to put the first book on Astronomy and Natural History and Philosophy, into the Bengalee language. At the same time I am preparing and preaching fifteen sermons every month, now that I am pastor of the English church.

The year 1829, the first of his new term of service, was memorable for the abolition of Suttee,* a consummation toward which he had assiduously laboured. All the missionaries in Calcutta and the neighbourhood had recently memorialized Lord W. Bentinck, then Governor-general and the Essays in the "Observer;" were printed and circulated separately. The government regulation, determined upon, November 24, excited no commotion either in the native army or community. One writer, indeed, in a native paper, made a feeble effort, but the close of his address gives to the whole an air of irony rather than serious alarm. "At this awful intelligence," he says, referring to the intentions of government, "we have trembled from head to foot, and are distressed, ter-

* Incorrectly stated, p. 183, to have occurred in 1831.

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may exist on words of infinitely more importance, but these can all be covered with the mantle of forbearance, and the version encouraged, printed, and published: but to translate the word *baptizo* to immerse, which all acknowledge to be its first, though not only meaning, is a crime of such magnitude, even in this liberal and benevolent age, that the Baptists who have been guilty of it are deemed worthy of excision! Well may it be said, 'What is man?' 'Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?'

"Yours affectionately,

"W. YATES."

rified, and astonished. Even under the mussulmans our law shasters were left untouched. Knowing the Hindoo laws respecting the holy rite of burning widows and other acts, they never ventured to touch them. Even under those unappeased and wicked sovereigns, that sacred rite was preserved. If then it be abolished under a just government, what greater cause for affliction can arise? On hearing this intelligence, we have been seized with such alarm, that we believe the Hindoo religion is now on its last legs."

In whatever spirit these remarks may have been made, there were this year undoubted indications of the progress of light in the neighbourhood of the capital. Mr. Yates wrote:—

Changes are almost daily occurring among the native population in this large city. The youths educated at the Hindoo College have turned out generally the avowed and open enemies of idolatry, and are exerting all their influence to expose its enormities. They have, I suppose, a dozen newspapers, in which they advocate their sentiments. They have lately made a great stir by some open acts of aggression upon the customs of their country, and several of them have become the objects of private and public reproach, having been expelled from their homes by their parents, and necessitated to seek shelter where they could. Thus in Asia, the seeds of a mighty revolution are sown. It is to be regretted at present that these youths are rather rash in their endeavours to oppose error, and while they hate idolatry, are far from being Christians; yet there is no doubt but they are lighting a fire which will never be extinguished in India, till all the idols are utterly abolished. While these public movements, though painful in themselves, are such as give us mingled pleasure, because we conceive them essential to the progress of truth; there are others that have lately given us greater delight. The work of conversion has been extended among the villages to the south of this city. At

Kharee, the station under W. H. Pearce, a delightful work is in progress.

There were more than sixty inquirers at the close of the year. In some places great opposition was raised by the Zemindars, or native land-owners, who practise great oppression over their poor tenants, and are afraid of the influence of the gospel. In the month of October, a native assistant at Barripore, of a meek and gentle spirit, though not possessed of much talent, was actually murdered for holding meetings and conducting worship with the villagers. Mrs. Yates mentions the case of a woman whom a midwife would not assist, because she was a Christian, and stated that the judge of the district deemed it necessary to issue orders that Christians should be attended the same as Mussulmans and Hindoos. Of ten converts it was remarked, "they have need of great faith to become decided in religion, as they have much persecution from their neighbours; they are counted outcasts—the barbers refuse to shave them—the washermen to wash their clothes—and in every way they are distressed."

The close of 1829 witnessed the removal of an eminent Christian female, of whom Mr. Yates said, "The graces that most adorned her character, were sincerity, humility, devotion, prudence and perseverance:"—this was the wife of Mr. Penney. She was herself useful in the Benevolent Institution, and many of the heathen were impressed with the excellence of the Christian religion from her example—her holy life, and especially her happy death, contributed much to a revival. Mr. Yates preached a funeral sermon, which was immediately published by

special request. "Come near," said she with her dying breath, "Come near and see, I am not afraid to die;" and "when her hands were trembling, and the muscles strongly convulsed, by a vigorous effort she clasped them together, and raising them up, sung distinctly and sweetly the lines—

I'll speak the honours of thy name
With my last lab'ring breath,
And dying, clasp thee in my arms,
The antidote of death."

The following note expresses his feelings,—

December 23d, 1829.

My dear Pearce,—Have the goodness to let me know at what time you intend the funeral to take place. I would come and see dear Penney and the rest of you this morning; but I find it necessary to stay at home to prepare my mind for the solemn exercises I have to perform. I know not how I shall be able to govern my feelings. It is to me so much like preaching over one's own sister or wife. The Lord, however, can give strength equal to the day.

What a scene has now opened on the view of our beloved sister Penney! Many times each night I fancied I saw the busy band of angels waiting to receive her spirit, and convey it into the presence of the Saviour. But we must die before we can know all these things. May we learn not to sorrow as those that have no hope; but to improve the event by preparing shortly to follow. With love to all, in which Mrs. Y. unites,

Yours affectionately,
W. YATES.

The following year opened with the business of the School Book Society. His duties as secretary to this Institution, (which Mr. Pearce discharged during his absence,) taken in connexion with what has been

narrated, complete the routine which continued to engross his attention.

He wrote,—

Calcutta, February 26th, 1830.

I have this week got through the bustle of the public meeting of the Calcutta School Book Society. I have had to prepare the report and write to the Governor general, Members of Council, Secretaries of Government, Judges, and Bishop, about its concerns; and this you know would be to me an irksome task. Indeed, though I have been treated with all possible kindness and respect, I can assure you that I feel myself little fit for public life. At present it seems an imperative duty to continue these labours: whenever it shall appear to the contrary, I shall most gladly resign them. The bishop has become our vice-president, and takes a deep interest in the society. Mr. Bayley, one of the members of council, is a devoted friend; and one of the judges, Sir E. Ryan, and one of the secretaries of government, H. Mackenzie, Esq., are its warm advocates. By this Society's exertions, many bad books are kept from the native schools, many good ones are introduced; missionary societies are saved considerable expense, the mouths of our enemies are stopped, who accuse us of doing any thing but what we ought to do—viz., attend to the education of the natives; and the authorities, or powers that be, regard us in a more favourable light, because in this we act agreeably to their views. On these accounts I think my labour is not lost in its indirect influence on missionary objects, and this induces me to persevere.

Education has certainly produced a wonderful revolution in the sentiments of the natives. They have commenced having assemblies among themselves, for the discussion of religious and other topics. There are three or four of these now established in this city, and light seems spreading in every direction, the consequence of which must ultimately be the prevalence of truth. While those in the city are seeking after knowledge, many in the villages around are seeking after their salvation.

Things are *progressing*, as our American friends say, and

though I am not possessed of boldness enough to prophecy, like Mr. W., that the personal reign of Christ will commence in 1847, yet I do think, by that time, there will be a great change in this part of the world.*

Education naturally produced these results. The far-seeing men, whose prescient apprehensions dictated their hostility to the missionary enterprize, were correct in foreboding excitement among those whom ignorance had rendered passive under gigantic wrongs! The Gentiles shall say, "Surely our fathers have inherited lies, vanity, and things wherein is no profit," is a prediction that the heathen shall detect the falsehood and fraud of their religion—shall perceive its folly, and appreciate the loss and misery they have endured. In this process it may be that there will ensue one shock after another, as of a moral earthquake; ever and anon, some convulsive throe, upheaving the superincumbent mass of error and iniquity. But the light of Divine revelation, the glorious gospel of the blessed God, is the true panacea for all the spiritual and moral maladies of these awakened myriads!

Kharree and other villages at the south of Calcutta, seemed like fields white unto the harvest. The Christians gathered in these regions were more particularly under the superintendence of Mr. Pearce, who, since the choice of Mr. Yates to the pastoral office of the English church, had succeeded him in the same office over the native church at Colinga, in the city. His ordination was the first service of the kind in India;

* It is remarkable, that, as this sheet is passing through the press, January 6th, 1847, tidings have arrived of the baptism of 115 converts, at one time, in Barisal! Such an event has never before occurred in India.

it was conducted with great solemnity as a pattern for the future. Writing to a friend in London, Mr. Yates described it thus:—

We had last week a most delightful meeting in our chapel, at which you would have been happy to have been present. Mr. W. H. Pearce was then ordained as the pastor of the Native Church. The service was conducted partly in the English, and partly in the Bengalee language; three denominations took a part in it, Baptists, Independents, and Methodists, and a large assembly was convened. The Native Church was present and had a sermon addressed to them, suitable to the occasion, in their own tongue. It was truly pleasing to see those who had worshipped idols, and those who had been deluded by the false prophet, stand up in the midst of European Christians, of different persuasions, and sing louder than all of them, the praises of our great Redeemer. On this occasion the prayers of Samuel Pearce, of Birmingham, were answered, and, for aught I know to the contrary, his happiness in glory increased. When fathers have it in their hearts to serve the Lord, their sons are often permitted to do so in an eminent degree.

Mr. Yates himself delivered the charge to the newly ordained pastor, the substance of which is preserved in his memoirs of his friend.

In the next visit to the villages the two pastors travelled together: there were at Kharee nineteen converts awaiting baptism, and several families besides who had renounced heathenism. The excursion was attended with highly gratifying results. It presented many instances of heroic devotedness to Christ, inasmuch as they who lose caste for his sake, are often exposed to the severest trials. Indisposition prevented Mr. Yates from entire participation in all the delightful duties of seeing inquirers, &c., &c., but he witnessed enough to constrain the remark that, "As

in Galilee of the Gentiles the most despised part of Judea, the people that sat in darkness saw a great light; so here, in the very borders of the Sunderbunds, which till within a few years was the undisputed abode of the tiger, the boar, and the crocodile, and where the people are almost cut off from the society of more polished neighbours," to them which sat in the region of the shadow of death, light is sprung up."

This journey lay through extensive rice fields. Numerous villages, built on elevated spots on either side, varied the prospect; some of these are missionary stations. Native boats, called saltees and dongas, are flat-bottomed, and draw very little water, into which they were obliged from time to time to transfer themselves, using their own, only for deeper water. From Chitraganj they proceeded to a creek, at the head of which was the native station. As long as the tide served they continued up the creek, and were then obliged to walk through a heavy rain, which gave the native brethren an opportunity of showing them kindness by washing their feet in warm water.

They were led further to admire the preserving care and goodness of God on this trip; for, on being landed, the boat immediately returned, but on touching the shore, no sooner had their companions left it, than it sunk. It appears to have been very old, the upper works only had been repaired, but all the lower part was decayed. Had it happened while proceeding up the creek, escape must have been hopeless, and a dreadful death almost certain, as crocodiles and sharks abound in the stream. On this journey the missionaries preached, and examined more fully the candidates for Christian fellowship; ample

evidence was obtained of the great moral change which the grace of God had produced; and after satisfactory proof, it was agreed that fifteen should be baptized by Mr. Yates. The rite was performed in a tank which adjoined the chapel, and Mr. Pearce received them into the communion of the church the same evening, and administered the Lord's supper. "Only three years ago, all around was moral and spiritual darkness —not a soul had heard of the name of Christ: now many are added to his church on good evidence of repentance and faith — a hundred and twenty have thrown off the fetters of idolatry, and many more are preparing to follow the example."

Of his own pastoral work Mr. Yates wrote,—

Calcutta, January 14, 1831.

* * * The first day in this year was spent by us as a church, in fasting and prayer, and we found a refreshing from the presence of the Lord. Several that prayed were deeply affected, and wept much. In giving out the hymn on the barren fig tree, I lost all command over my own feelings, and the same effect was produced upon others. I never heard such prayers as were offered on that day, since the time of my designation (see p. 54); and Mr. Penney, in particular, was led to pray in an astonishing manner, so as he was never heard before by any of his friends.

On the first Sabbath in this month I baptized four persons— three young men of English parents and two natives. Yesterday was our annual missionary meeting. It was enlivened by the presence of several missionaries from America—one Baptist, on his way to Burmah—and three Independents, on their way to Bombay. They all spoke well on the occasion. I think the state of progress is this—about twenty natives have been added to the church during the year, and about 300 girls and 200 boys are under regular instruction in the principles of Chris-

tianity: and in answer to prayer, I hope many of them will become sincere Christians.

The following letter of condolence was written at the same time:—

* * * Afflictions try the strength of our graces, and are as necessary to our purification, as the furnace is for the refining of metals. I have seen our dear friend Mrs. Penney pass through the ordeal, and have no doubt she is now shining with eternal splendour; and thus should your dear partner be taken from you, by the severe pains she has suffered, it will only be to the same glory. How painful is the separation by death! but how much is it alleviated by the consolations of religion, and by the hope of shortly meeting again in a world where sin, sorrow, and death will be known no more! There are now so many happy spirits in heaven, whom I knew on earth, that I feel willing to lay this body down to join their society; and think I can truly say, I am as much afraid of life as of death. That Christ, the ruler of the invisible world, can keep what we commit to him, and conduct it safely, admits no doubt; and it is equally true, that he can here preserve us from all evil; so that "more happy, but not more secure, are the glorified spirits above."

Another letter describes his own devout feelings as he pursued his work, and in prospect of death:—

It is a happy thing to feel satisfied, wherever we go and whatever we do, that we are doing all to the glory of God, and there can be no doubt but those who honour God by doing and suffering what he requires, will be honoured by him in their latter end. Hence the wish, "Let me die the death of the righteous." A missionary life affords abundant opportunities of glorifying God; these have been improved by many, and the consequence has been, as you observe, that they have had peaceful and happy deaths. By this we learn that God does not suffer his servants either to labour or suffer in vain.

* * * * I have lately experienced more than usual distress of mind on account of inbred sin, and do begin to rejoice in

the thought of heaven as a pure and holy place, more than I have done. It is with tears I tell you, how dissatisfied I am with myself; how destitute of all good and how unfit I feel for the work in which I am engaged. I am ready to say, Lord, is this the result of twenty years' experience in religion—only to feel my own wretchedness and unfitness for this service a hundred fold? So it is, and the only relief I find is in weeping over it.

When I think of the power and grace of Christ, I sometimes question whether I have not calculated too low, whether that may not have prevented my seeing more striking displays of Divine mercy. My hope and prayer lately have been that the Lord would increase our congregation; for without that I have little prospect of usefulness in the conversion of sinners, as almost all who attend are either members or hopeful characters. I think the Lord has heard prayer, for we have had latterly an increase of hearers. I feel something now of the nature of a pastor's life, having to preach three times a week, in addition to many hard studies and interruptions. Though not old, I often wish my work were done; and this not so much from the want of perseverance, as from the consciousness of the many, many sins and imperfections that attend me in all I do. Yet I can say, "Thanks be unto God, through Jesus Christ our Lord."

The tenderness of his pastoral character is evinced by the following:—

I have had the pleasure this week to see a note written by a child only about nine years of age, to the lady with whom she is living, to be allowed to attend an inquirers' meeting. As it is a striking proof of that passage, "Out of the mouths of babes and sucklings thou hast ordained strength," and may be useful to William, I shall insert it. It begins thus:—"My dear Mrs. L——, I have the pleasure of writing to you. I have something to ask you; and that is, to allow me to go to chapel with the young ladies on a Wednesday evening. I feel the want of a new heart, for my heart is very wicked. I have felt the want of a new heart since the Sabbath that Mr. Yates preached on true

repentance. He said the prodigal first felt—then considered—then resolved—and then acted; that was true repentance: but that some people felt and considered, but never resolved and acted. That has been the case with me. When Mr. Yates preached that sermon to the young, then I felt and considered, but never resolved or acted. I thought for a time, and then it wore away, as if nothing had happened. But this time, I can assure you I am in earnest. I cannot bear to think that I shall be turned into hell, and see my dear father and mother at the right hand of God, with all my dear friends: so if you will grant me these privileges, I shall be very much obliged to you."

Scholarship was never more justly and wisely honoured with a literary title, than when the University at Providence in Rhode Island, under the Presidency of Dr. Wayland, conferred the degree of A. M. on the distinguished scholar whose attainments and worth were becoming daily better known. It was an honour which was followed, nine years afterwards, by a still higher mark of distinction. Certainly, no name was ever inscribed in the records of "Brown" or any other university, in which such titles were less a matter of mere compliment. His own remarks were,—

* *Calcutta, July* 6, 1831.

From a paper which I have received from America, I see that Brown University has conferred on me the degree of A.M. I trust I have not the pride to think myself deserving of such a title; or the folly to suppose that it will add one iota to my happiness. I feel in doubt whether names or titles of a religious nature are allowable; those given for attainments in literature or science seem less objectionable.

An excursion to Monghyr is thus given in his own epistolary detail:—

My dear Parents,—My dear Catharine and the little ones were in a bad state of health, and as some friends of ours were

going up the country, and offered them a passage, I thought it right to let them go, and have the benefit of a change of air and a few months' residence in a colder climate. I have now returned from a journey to bring them back, which has occupied rather more than two months. I am all the better for it myself, and brought them back in good health. Though exposed to dangers and robbers, we have been mercifully preserved from all harm, and are called upon to say, "Bless the Lord, O my soul, and forget not all his benefits."

As I had never been far into the interior of the country before, I have now enjoyed an opportunity of seeing something more of Hindostan, which I had long desired. There are some very pretty places in the mountainous parts, and among these must be reckoned Monghyr, a very delightful station, having a pleasant circle of European friends, and abundance of work among the natives: here Mrs. Chamberlain resides, with whom we stayed. Mr. Leslie, the missionary, is a very excellent preacher and active man; he has two good chapels: he supplied my place in Calcutta while absent. About three miles from it, is a mountain with a house on the top, which can be seen at the distance of many miles in every direction. I went to the top of this house, and had a view of the country all around. It was a prospect the most extensive and beautiful I have ever witnessed in India, for in Bengal we have not a single hill. Here "fields and floods, rocks, hills and plains," all add to the charm of the scenery, and not the least so the rolling Ganges, with the numerous villages upon its banks.

A short distance from this is a great natural curiosity, a hot spring about ten yards square. The water is as clear as crystal, and nearly on the point of boiling. The steam is continually rising from it—I put my hand in, but was obliged to take it out immediately. This water is considered very excellent, and much of it is sent to Calcutta and sold there. In voyages to England, &c., it is found a very useful article.

Patna is a most astonishing place; it is about ten miles in length, and takes nearly a day to pass it in going up the river.

The stations of our society do not extend beyond Dinapore,

so that I have now had the pleasure of visiting every one of them in this part of the world.

The journey up the river was exceedingly tedious, owing to the manner of travelling. A rope is fixed to the mast of the boat, by which it is dragged along against the stream. The Ganges is a noble river, when it is full, at the close of the rains; but as the water subsides there are numerous sand banks, formed by the soil which rolls down in great quantities during the rains. There are often little islands which cause much trouble to travellers, as we have to go sometimes nearly round them instead of moving in a direct course. Just before I left Calcutta, to proceed up the river, there was a terrible storm, the effects of which I traced for more than a hundred miles, in the almost innumerable wrecks of boats, with which the banks of the river were strewed. Mr. Cleland a pious counsellor, a second Joseph of Arimathea, was wrecked and lost in this storm, going to Berhampore. I conversed with many poor boat people, whose boats had been sunk, and who were abiding under trees and sheds, waiting till the water in the river subsided, under the hope that they should be able then to recover some part of their lost goods and treasures.

By the spring of 1832, the family occupied the new house near the chapel, but were very shortly afterwards alarmed by a conflagration in which 500 native houses, close in the neighbourhood, were destroyed. This calamity led to the remark,—

The poor heathen are a miserable people, and have no spirit to assist each other in the hour of danger: nothing but Christianity will ever teach them to act like men; and viewed in this light only, for the happiness it imparts in the present life, the expense attendant on sending them the gospel, is well employed. You would be surprised to see the difference made in the villages where the gospel has been received. How comfortable and honourable they are, when compared with their heathen neighbours! While the system of education now extensively

pursued, is sapping the foundations of idolatry, and opening a door of access to the human heart.

The year 1833 was very calamitous. At the close of it Mr. Yates wrote:—

Earthquakes, pestilence, and famine, have all in turn been doing their dreadful work. Up the country some hundreds of lives have been lost, and much property destroyed. At Monghyr shocks were so violent, that the people were obliged to quit their houses and pass the nights in the open fields. Mrs. Chamberlain was at this time very ill, and was carried out of her house; but that night proved her last: she expired before the break of day. There has been sad havoc in this city and neighbourhood, and thousands have been swept away. In other parts famine has prevailed, and many parents have sold their children for a morsel of bread, and others have been willing to give them to any one who would keep them from starvation. Commercial distress is unparalleled: four banking-houses and houses of agency have failed, each to an astonishing amount. Widows and the fatherless suffer extremely, and many who anticipated returning to England are doomed to remain in this country, which they denominate the land of their exile. Amidst these judgments I have to sing of mercy.

A few months afterwards he records that his daughter Ann had recovered from fever; Mary was blooming in health, reminding him of children in England; and John, an infant, had never known sickness. In these communications to his family in England, the following beautiful trait of filial piety occurs. He apologizes for the infrequency of correspondence, saying, "I can find an excuse for you, but none for myself. I should be ashamed to say 'Corban' of the time, as much as of the property by which my father and my mother might be profited. All I can say is, that having every

hour fully employed, week after week and month after month has passed away, and I did not know, till I made particular inquiries, how long it was since I wrote. Nearly every hour I have awake now, is spent in the study of the Scriptures, and I know you will agree with me that no employment of time can be better or happier than this."

Mr. Yates still felt it imperative to continue his attention to school-books: he regarded them as of the highest importance in the transition state of the native mind: he would have cheerfully surrendered his office for higher employment with the Word of God, but no one thoroughly qualified for it could be obtained. The knowledge of six or seven languages, with a happy talent for composition and great accuracy, added to the requisite stores of information, were not every day accomplishments. It was a beautiful coincidence that a father contributing so efficiently to the instruction of the innumerable youth of India, should thereby provide the means of educating his own sons and daughters. He said, "As long as I keep up my connexion with the School Book Society, I shall be able to meet those demands."

On the 9th of June, 1834, the father of the mission finished his career, in the seventy-third year of his age. Mr. Yates tells his family,

I was called to attend the funeral of Dr. Carey. The powers of nature gradually sunk away, and the animal machine stopped at last—rather from weakness than disease. On Sabbath evening I shall preach a funeral sermon for him. I intend to take for my text, "Be ye followers of them, who through faith and patience inherit the promises." It is my intention to dwell on those virtues only of "faith and patience,"—for these he was

distinguished. Though I have not the honour of being nominally his successor, I have the pleasure of knowing that I am walking in the same path.

Writing shortly afterwards to the late Rev. J. Dyer, he observed :—

From the time of rising till one o'clock every day, except Saturday, the translation of the Scriptures, and studies connected with it, engage my attention; three afternoons in the week I allow to the preparation and editing of school books and tracts; and two afternoons, and the whole of Saturday, I give to the preparation of three sermons, which I have regularly to preach to the same congregation every week. Though I have not had great success in preaching, I have reason to be thankful that the church is in peace, and that our congregation is on the increase. We are looking forward to the arrival of Mr. Penney, and hope he will give us an additional impulse.

In his pastoral occupations he was not a stranger to seasons of depression, and recorded that he had for several weeks excused himself from English preaching; but on March 29th, 1835, he felt constrained to resume, and took for his text, "They made light of it." He did this, as he expressed it, "under the idea, that if I submitted to the way of Providence, some one would be brought by God to submit to the method of grace." At a subsequent period he remarked, "The above was written before the sermon, and immediately after it I received a letter informing me of one who had been severely tempted to despair, and had found rest and peace." And again, he says, "In writing the above, I knew not whether to consider it as the answer to my impression and prayer or not. On Monday evening I heard of another instance of one who wept nearly the whole time of the sermon, and of several others being deeply interested."

Correspondence of 1835 is mainly confined to circumstances connected with the deputation sent by the Baptist Union in England to the sister churches of America. The author was honoured by the choice of his brethren, as one of this delegation—one topic introduced by him, at the Convention held in Richmond, Virginia, was a proposal for a revised English version of the Scriptures, as stated in the Magazine of January, 1840. It is a very general opinion among learned and pious men that important improvements may be made; and the idea thrown out for discussion was, whether with translators so qualified as the missionaries in India, and with such modern works as the Greek text of Dr. Bloomfield, &c., the time had not arrived for such an attempt to be made, under promising auspices.

To guard against rash innovations in what has become venerable from antiquity, and authoritative by almost universal deference, it was suggested that a new English version could originate with the missionaries in Asia; and that Mr. Yates and his associates might be requested to print an English translation in parallel pages with the Bengalee. This would be valuable to learners commencing the study of Bengalee, and also to Bengalees applying to the study of English. At the same time, the version would appear with modest pretensions, as merely showing the English reader what had been attempted in the Asiatic languages; while scholars both in England and America, would be enabled to decide how far such a translation might become the basis of an improved English version. With this explanation the following extracts will be understood.

Calcutta, March 11, 1836.

I believe our edition of the Bengalee Bible, which is nearly ready for the press, is just what you would wish to have in English, having only such alterations or deviations from the English, as are sanctioned by good authorities, and having the word *baptize* rendered by a word signifying immersion. I have many times been upon the point of resolving to prepare my work in English first; but it has appeared too much to write out the whole, and so I have only made notes and references in an interleaved Bible. Should you succeed in your plan of an improved version, I might, after the experience I have had in translating the whole, be able to lend a little assistance. Our second edition in Bengalee will in a great measure serve as a standard.

Again,—

When we begin the printing of the Bengalee Bible we may print one at the same time in English. I have no doubt we could sell as many copies of an improved version as would pay for the printing. I have thought a good deal about it lately —the plan appears to me quite feasible. It would have this advantage, that it would not pledge the denomination, and if they should think the alterations made to be decided improvements, they might adopt it.

At a subsequent period he remarks :—

I am persuaded that the work upon which I have entered is the first necessary step for the improvement of the present version. The proposal to deal with sentences and improved renderings, in my humble opinion should be the last and not the first step in the process. The first step is to go very carefully through the Hebrew and Greek Concordances, and fix the renderings of each word, and then abide by these renderings. This will not alter the language of the English Bible, but will preserve its uniformity. I find upon examination that the same English rendering is given sometimes to five, sometimes to ten, sometimes to twenty, sometimes to thirty, and once or twice even to fifty different words. Again, I find that the same Hebrew word is expressed by five, ten, &c. different English

words. Now here is a wide field for improvement, but it cannot be made without great labour.

Mr. Cone, of New York, has written to me on the subject of an improved version in English, and presses the undertaking without delay. He wishes also the Greek standard to be fixed and printed with it, which would very much increase the difficulty.

At a subsequent period, when at work with the Bengalee Pentateuch, Mr. Yates wrote,—"With this keeps pace an English version, which, in its corrected form, corresponds with the Bengalee."

On receiving a considerable number of hints and notes prepared by Dr. Gregory, he wrote,—

Thank you for the hints on the rendering of certain passages. Should have much enjoyed being with Dr. G. to discuss those points. From your account his labours are nearly finished. I shall not have the happiness of meeting him in this world, that pleasure is reserved for the next.

In another letter,—

I shall pursue my course with ardour, and hope to make more rapid advances, not however forgetting the old proverb, 'festina lente.' My hope is in the Lord, that he will send assistance, aid me in the execution of the work, and bless that work to the salvation of many. Thank you for the hint about the interleaved translation. If Pearce approves, we will adopt it.

Mention may here be made of a work Mr. Yates projected, under the title of "Biblical Apparatus," of which, after some time he drew up a prospectus, and had a few copies printed. He said, "It will occupy the rest of my life. I wish I could give the greater part of my time to it now; but it is impossible, unless I am relieved from some engagements."

Mrs. Yates was again compelled to leave home in 1836. The upper provinces of Bengal generally relieved her from suffering, but it was a great interruption to domestic arrangements, moreover the river

roads by which these excursions were made, were not conducive to a full restoration.

June 10th, 1836, he wrote, "I am left alone—my wife and children have been absent four months at at Benares—I am sorry to say without deriving benefit from the change. I am afraid I shall have to part with Mrs. Yates for a longer season, and that I must send her to see you. I fear nothing but a sea voyage will remove her present debility." It proved a true presentiment. His next letter was from the Sandheads, dated—

Pilot Schooner, Nov. 25, 1836.

You will see from the date of this that I am not at my post of labour. During the last rains my health was very indifferent, and at the close of them I became seriously ill, and after the illness so destitute of all energy, both of body and mind, that it was necessary for me to try the sea air as a means of recovery. I, therefore, in the 10th of this month, came down in a pilot vessel to the Sandheads, where we are now cruizing. I am happy to say my strength and spirits are returning, and hope at the end of a month to go back able to resume my work. My dear wife has been a companion in this affliction, and has suffered more than myself. Her journey up the country was not effectual in restoring her health: she returned no better than when she left Calcutta. The doctor recommended sea air and sea bathing as the last remedy; hence, on her account as well as my own, it was necessary for me to be where I am. Thanks be unto our heavenly Father, she is now fast recovering, and able to stand.

* * * * * * I have thus been laid aside from my work, at the very time when I wished to engage in it with more than usual vigour, and when every thing seemed most favourable for carrying it on with success. Our congregations, particularly on the Sabbath evening, had increased both in numbers and attention, and there was a fair prospect that labour, so far from being finally lost, would be crowned with an immediate blessing.

I was most anxious to finish our second edition of the New Testament in Bengalee, previous to brother Pearce's departure for England: no one can render that kind of assistance which he does, and I was consequently very desirous that he should see it pass through the press; but it hath pleased our heavenly Father to ordain otherwise.

As Mr. Yates had commenced the year 1827 at sea, January 1st, 1837, witnessed the embarkation of his colleague, Mr. Pearce. He proposed a long sojourn of two or three years in England, and did not again reach Calcutta till September 27th, 1839. During this interval Mr. Yates devoted his attention mainly to Hindostanee, in which language Mr. Thomas, who supplied the place of Mr. Pearce, could afford assistance as Mr. Pearce had done in the Bengalee. He said, "We are going on prosperously with our Hindostanee version of the New Testament; we are printing it in three forms, octavo, duodecimo, and octavo with marginal references." He wrote also,

Calcutta, July 11, 1837.

MY DEAR PARENTS,—I am aiming to improve on two of the greatest men of modern times, Dr. Carey and Henry Martin! When I think of it I am filled with astonishment at myself, and am ready to conclude that I am guilty of great temerity. I am ready to say, What am I, and what is my father's house, that I should be employed in making the Word of God more intelligible to millions who are sitting in darkness and the shadow of death? Yet, thanks be unto the Giver of every good and perfect gift, that he has condescended to show his skill in working by so poor an instrument; and I desire no greater happiness than that he may condescend to teach me and assist me, and work out by me his own glory and the salvation of immortal souls. I feel that there is much to be done, and am determined to do what I can, that, as I am benefited by the labours of others, so others may be by mine.

It was in deliberation whether Mrs. Yates should not accompany their friends; for he had previously written, "I am afraid I shall have to part with her for a longer season, and that I must send her to see you." A voyage home was always considered by Mr. Yates as a *dernier resort;* and perhaps both his own life and that of his inestimable wife, were sacrificed to an extreme conscientiousness in this particular. Yet, who would venture to decide that in either case he was wrong? Human blindness would form judgments after events, but Christians should rather bow to the Divine will, and believe that while we would fondly detain friends upon earth, the Saviour's prayer is fulfilling, "Father I will that those whom thou hast given me, may be with me where I am." A gloomy season was before the servant of God, relieved only by two or three minor incidents, and, after a while, by the prospect of new labourers. The solitary expressions of cheerfulness, are those associated with the arrival of portraits of his father and mother, respecting which he wrote, "I have looked intensely at them, and both laughed and wept,—and both almost at the same time. I have placed you in my study—you do not know what pleasure it gives me to see you—though I do not hear you speak, I now seem as if every day I had been in your company." The return also of Mr. and Mrs. Lacey, who had seen his family at Loughborough, and communicated minute details respecting them, enhanced his pleasure at possessing the portraits.

About Midsummer Mrs. Yates became exceedingly feeble and ill; and as the year advanced it was evident that a voyage presented the only chance for her renovation. Arrangements were made for a six-months'

absence, but previous to her departure, his own health required another short excursion to the Sand Heads. During that interval, the last of those distinguished missionaries, known as "*the first three*," finished his course. Dr. Marshman followed his beloved colleague, Dr. Carey, on Dec. 5th, 1837. He had been declining for some time, and previously to leaving home, Mr. Yates describes the following solemn and affecting interview, when reference was made to the past, in language Christians can appreciate, and which is honourable to the grace bestowed upon God's people. When Dr. Marshman was apprized that Mr. Yates wished to know whether a visit from him would be agreeable, Mr. Yates says, "with a trembling hand, the Doctor wrote a note full of love, assuring me that it would."

I went accordingly, and was kindly received, and the Doctor told me he loved me, and always had loved me from the beginning, as well as my wife Catharine; that he never wished to give me pain, and wherein he had done so, hoped it would be forgiven. I said, "I forgive as I hope to be forgiven." We had further conversation on several religious subjects, which I concluded with prayer; and while praying he took hold of my hands on the table, and pressed them affectionately till I concluded. He then gave me his blessing and I departed. This was the last time I saw him: while I was ill and from home at the Sand Heads, he died, so that I was unable to attend his funeral.

Shortly after his return home, Mr. Yates wrote,

I have had to part with my sick wife for six months. She is gone with Captain Holmes, a member of our church and my own son in the faith. Mr. G. Pearce has been so unwell that he and his wife have gone in the same vessel as far as Bombay,

whence they will return in about two months. I believe now I shall have tried every means for the establishment of my dear Catharine's health, short of sending her to England; and if this last step does not succeed, I must submit to that which I always look upon as a last resource.

He also wrote, Feb. 24th, 1838,

My wife and two of the children are away from me on the wide ocean; Anne only has staid behind to keep me company. The last letter that I had from her stated that she and the children were much better. They have stayed a fortnight at Bombay, and were about to sail to Muscat, in the Persian Gulf, from whence they would go to Penang, one of the islands in the Eastern Archipelago, and thence back again to Calcutta. In this way they will enjoy the benefit of the sea air about six months; and will, I hope, return quite well. The frequent occurrence of affliction in the family would certainly induce me to think seriously of returning to England, were it not for the importance of the work in which I am engaged.

In no period of my life have I been so fully and I trust so usefully employed as at the present. All the week, Saturday excepted, I am engaged in translations, and on the Sabbath I have a good congregation, particularly in the evening.

During this separation, Mr. Yates was tried with a mental conflict, more severe than any he had previously endured, serving only as the sad presage of the heavier calamity which impended. He described it as "a spiritual storm, as terrible as the natural one through which I passed in returning to this country. I think I know now, according to Bunyan, how far I am on the way to glory—I have just passed through the valley of the shadow of death."

Mrs. Yates inquired on leaving, what advice he would give her for the voyage, when he devoutly re-

plied, "Let patience have her perfect work." It pleased the Holy Spirit so to seal those words upon her mind, that every letter mentioned the great benefit she found from them. At length, when Mr. Yates expected her return, he received the melancholy tidings of her death. She expired 22d May, 1838, and was buried the same day. She was conscious of approaching death, and happy in the hope of future glory, but expressed much anxiety to reach home, if it were the will of God—he had appointed otherwise. The weather was calm during her last hours, and the peaceful waters received her remains; but almost immediately afterwards, storms were so violent that it was thought, had she not been mercifully taken away, she must have expired from the extreme boisterousness of the weather that followed. Mr. Yates wrote a tender letter to Mrs. Leslie, from which the following are extracts:—

My dear Mrs. Leslie,—At the close of last year I received by the *Edwards* a basket of toys for the children, and a note for Mrs. Yates. As they were gone to sea when these arrived, I put them aside until their return. For the last three weeks I have been anxiously looking for them; and after a long and very tedious voyage the vessel has arrived, and—has brought me back all my treasures? Ah! no. They have thrown into the great deep, in the same bay where your dear father lies, my beloved Catharine, there to lie till the sea shall give up the dead which are in it. These painful tidings I received the night before last; and they are the close of a moral and invisible struggle through which my soul has passed during the last two months. The danger has been great; but the storm is now over, and all is tranquil and serene. All is right. She began to sink before they arrived at Penang, and continued afterwards to get worse till she expired. The children are not yet come

from the ship; but I expect them to-day, or, at farthest, to-morrow.

Amidst sorrow and perplexity I can review, with great satisfaction, the many happy years God has permitted us to enjoy each other's society: and I shall never forget that one in which I paid you a visit at Monghyr. Our treasures in heaven are rapidly increasing. May our hearts be there, and daily preparing for their enjoyment!"

To England he wrote the following day:—

Calcutta, June 22, 1838.

With feelings of deep distress but patient resignation to the will of God, I sit down to write. It is this day one month since my dear wife died, and three days since I received the painful intelligence. Six months ago I parted with her—and at the time hopes were held out that I should receive her back with health renewed, I receive the sad news of her death. She died near Acheen, and I have just been informed, the missionary Rhenius died also on the same day.

Though I did not see her at the last, I have obtained a minute diary of all that took place; and from her life and this, I am satisfied that she died in the Lord, and is one of those whom the sea will give up to him. The children arrived at home last night, motherless—Anne about nine, Mary seven, and John four years old. It is well for me that I have plenty of work to do; this will divert my mind, and prevent me from being swallowed up of over-much grief.

The first impulse of his mind when realizing this bereavement, was thus expressed:—

I have no reason to hope that I can long continue in my present course. I have had three attacks of sickness since my wife left. I thought, I will finish another edition of the Bengalee Testament, and the one in Hindostanee and Sanscrit; then I will go to England and finish my "Biblical Apparatus," which will require at least two years of hard labour where the body can best support it; and then return to India, and apply the result

to both the Old and New Testament, till the end of my life, &c. &c.

My dear wife ought to have gone to England two years ago, but would not go without me, and I could not see my way clear to leave my work. If I persevere I must follow her soon. What shall I do? I will patiently wait till the Lord make my way plain.

In a subsequent letter he remarked:—

The pillar of cloud is at present quite still—till that moves I do not wish to move. My language is, O Lord, if thou go not with me carry me not up hence. I suppose I must rest contented as I am for two years, and what may happen in that time who can tell?

Similar expressions continued to be interspersed in his correspondence, but it has often been matter of painful regret that there was not on the part of all concerned, an urgent solicitude to encourage his return, rather than anxiety not to be deprived, even for a season, of his invaluable labours.

CHAPTER VIII.

RESIGNATION OF PASTORAL OFFICE, &c. &c.—TRANSLATOR.—DEATH.

DIVINE wisdom is displayed as much in prescribing the duties, as in ordering the trials of Christians. In these God has regard to the strength of the saint, and the acquirements of the man; while his providence is often signally apparent, in fitting his servants for that to which he appoints them. It may be said that the entire life of Mr. Yates was one continued course of training for his final employment, viz. that of a translator of the Holy Scriptures. From the time when in his boyhood, he used to induce his youngest sister to leave her girlish amusements for the purpose of hearing him repeat Johnson's Dictionary, Murray's Grammar, and the Latin Accidence, he seems to have been uniformly advancing to one great end; every incidental employment was subservient to his cherished object, and for that he was prepared to surrender every other, however grateful to his taste. "This also cometh from the Lord, who is excellent in counsel and wonderful in working."

The sister referred to, has often smiled at the remembrance of having furtively provided her studious

brother with light and firing, after their parents had retired for the night; and at the stinted generosity with which she was recompensed, when he sold her the grammar he had committed to memory for a shilling, urging her to make as good a use of it as he had done. How little did either suppose that she was even then assisting toward the spread of the heavenly light, over the boundless regions of the East!

The return of Mr. Pearce, accompanied with four missionaries, facilitated arrangements, which Mr. Yates looked upon as final. In the new disposal of their strength, their learned brother had assigned to him by universal consent, the exclusive employment of a biblical translator. For how short a time, alas, did this retain even the appearance of permanence! "There are many devices in the heart of man, but the counsel of the Lord that shall stand." Considering that all of them were in the very prime of life, and some scarcely arrived at the meridian of their days—recruited by recent voyages, or only just landed in health, strength, and spirits, the disappointment was the more remarkable. The few following years which promised so much and seemed as if they were to form the commencement of a second half century of incomparably greater effort and success in the history of the mission, soon resembled the winding-up of a drama, in which the prominent actors are in quick succession hurried off the stage! To one, in particular, reference must be made, as not having been permitted even to see the anticipated band, but was summoned away before their arrival. The account may best be given in a letter from Mr. Yates, who after alluding again to the loss of his wife, proceeds:—

Calcutta, Feb. 6, 1839.

I again write to you about another death; and it is the death of one who in my estimation and affections stood next to her here. You will say India is the land of death! Alas, our beloved brother Penney is dead! If a chariot of fire had come down from heaven, and taken away our brother in our presence, it would scarcely have been more sudden or more confounding to our senses! About five o'clock on Friday last, which was his birth-day, I sat down to dine with him; and about five o'clock on Saturday, the next day, I was standing by the side of his grave, addressing a large concourse of people assembled on the melancholy occasion! I now feel the force of that expression, "Remove thy stroke from me, I am consumed by the blow of thine hand!" In the life of brother Penney we have all been struck with this coincidence, that he was born on the 1st of February, arrived in India on the 1st of February, and, speaking of time astronomically, died on the 1st of February.

For ten years we resided under the same roof, and I never had from him one cross look, or one unkind word or action. He was always so delighted to oblige and serve, that to ask a favour seemed to be conferring one. At one time I am ready to say under the impression of sorrow, What do I here in this land of darkness, desolation, and death? But at another time, under the influence of faith, This is the land where your friends have wept and bled and died, and gathered laurels of immortal victory, and this is the very place where you ought to be. Could not those of much higher attainments, and of much more value to the church, say, "For thy sake we are killed all the day long, we are accounted as sheep for the slaughter?"

Of the four of us that lived so long together, (Penney and his wife, I and my dear wife,) I only now am left; and of all the persons who commenced the mission in Calcutta; I only am on the spot at this time. What vicissitudes have taken place! How happy are they who have met to part no more—

who are now in Paradise! A few months since, dear Penney preached my wife's funeral sermon, and next Sabbath I have to preach his! Who can tell, but in a few months more some one may be called to preach mine? The disease which removed our friend was the spasmodic cholera. From the time I saw him, after he left the table, I feared he was a dying man; and though all means were used, they were unavailing. He was sensible to the last, but racked with pain, and could speak only at intervals. He remarked he had not expected death so suddenly, but he supposed it always seemed sudden at last. He did not feel any exalted joy at the prospect of departing, but he felt that he had firm hold on Him who was able to save, and to keep that which he had committed to Him! When in great pain, he said, "There is a country in which there is no pain, because there is no sin;" and several times exclaimed, "I have no fear of death. I am not afraid to die." So the word was fulfilled, "When thou walkest through the valley of the shadow of death thou shalt fear no evil, for I am with thee." I expected the struggle would have been hard at last, but it was not. He expired on Saturday morning, about eight o'clock, without a sigh or groan. "Blessed are the dead that die in the Lord." "May my last end be like his!" I feel more and more desirous of having all my heart and soul and strength and time devoted to God in the work of translations. The former are—but the latter (strength and time) not to the extent I wish.

From "A short Account of the Life and Death of the late Rev. J. Penney," drawn up by Mr. Yates, the following are extracts:—

His character, his conduct, and his end, form altogether one consistent piece. His predominant qualities as a man were goodness, uprightness, cheerfulness, and activity. His countenance was the index of his heart, and was always adorned with the smile of benevolence, which bespoke the favourable regard of all who conversed with him. Honesty of intention, singleness of aim, and uprightness of mind, were conspicuous in all his actions. He was clear as the running stream, transparent

to the bottom. He was constantly employed in doing good. His favourite studies in his leisure hours were algebra, botany, and conchology; but he never suffered these studies to encroach on the duties which he owed to God and men.

In his character as a Christian were displayed sincerity and love, zeal and consistency. He had a deep-rooted aversion to all hypocrisy, and a perfect hatred of it in matters of religion. This impression was so strong that it saved him from many of those unhappy feelings which he would otherwise have experienced from the knowledge he had of the depravity of human nature. His heart did not condemn him, and therefore he had confidence toward God. He was a lover of all good men, and one who delighted in the triumphs of redeeming grace.

His efforts as a preacher of the gospel were only occasional, till he lately took the charge of the Bethel. In all his discourses, simplicity and order were observable. There was often much point in his observations, which told remarkably well on the honest character of the sailor, and which invariably secured his attention. He was always an acceptable preacher, and had his education and pursuits been made to bear directly upon this work, there is no doubt he would have been one of the first order. But it was as a teacher of youth that he was most distinguished. In this capacity he was admired and loved by all who came under his instructions. The secret of our friend's success in teaching, appears to have lain in the rare union he exhibited of authority and kindness. He let his pupils know that he was their master, and he made them to know equally well that he was their friend. By his authority they were led to try to do right; and by his kindness they were made afraid to do wrong.

In March, 1839, Mr. Yates thus reviews the way in which God had conducted him:—

March 9th.—Ten years have rolled away since I returned from England, and in them what changes have I seen! The fourteen years before this I was engaged chiefly as a missionary, in preaching to the heathen. The last ten years I have acted as

pastor of the Circular Road Church, of which with several others, no more here, I was the founder. There is a prospect now that my latter days will be employed chiefly in the work of translation. On this my heart is set.

Again, on the 19th,—

I find now the importance of the advice, "What thy hand findeth to do, do it with thy might." My wife and my friends, Mr. Penney and Mrs. Lawson, have been removed in about nine months; and of all that commenced missionary operations with me in Calcutta, amounting to fifteen persons, I am the only one left on the spot. Most are dead; and those alive are not here; while a much greater number, belonging to other societies, I have seen come and engage for a time, and then pass away. Lord help me soon to complete the work thou hast given me to do, and then dismiss thy servant in peace, and let him be gathered to his beloved friends!

Although he entered upon his specific work with that reasonable confidence in his own qualifications as a linguist, which was in accordance with the judgment formed of him by his brethren, it was with the most unaffected modesty in reply to certain congratutory remarks, he wrote,—

I am really at a loss to know what I have done to make me more than a common pebble upon the ocean beach: and even if there should be a little difference in the size of these pebbles, they are all pebbles still, and will none of them be much missed when removed, nor make any vast difference in the ocean of eternity! I have now, I think, entered on the last act of my life, having resigned all other engagements for the purpose of giving my whole time to the translation of the Scriptures. It is proposed that I shall draw my support from the translation fund. This robs me of the independence I have long enjoyed in supporting myself; but I cheerfully submit for the work's sake. I do not entirely give up the idea of seeing you again in England, though the prospect is now a distant one. If I consulted my

own feelings, or the welfare of my own family, I should proceed without delay. But while the whole Bible is so much wanted in Bengalee, and all the missionaries are pressing me to expedite the work, I could not with a clear conscience leave it for two or three years longer. Regard to the wants and wishes of others, and "to the recompence of the reward," determines me to sacrifice all self-interest, and to give myself wholly up to this work till it is finished. Should life be prolonged till this is done, I shall then seek some relaxation.

Such are my plans; whether they will be realized the Lord only knows. He may have appointed otherwise, and to all his appointments I shall either patiently or joyfully submit. I should be happy, if it were his will, to finish my work, and then remove, not to England, or any other place where I must carry about this body of sin and death; but to that world where sin and death are known no more. Oh, shall we ever reach that happy place? Yes, by the grace of our Lord Jesus Christ, I hope we shall.

As soon as arrangements were completed, Mr. Yates formally relinquished the pastorate, and the Rev. F. Tucker, B.A., was chosen in his room. A parting address, signed by all the members of the church, was presented to him, expressive of the most cordial love, and the high sense entertained of his talents, labours, and fidelity, during eleven years; of which the following are extracts.

Calcutta, Dec. 16, 1839.

To the Rev. William Yates, M.A.

Reverend and dear Sir,—On your relinquishing the office of pastor of the church of which we have the privilege to be members, we feel ourselves impelled to record our sincere regret at the loss which we are about to sustain, by your resignation. It is impossible that the dissolution of a connexion which has existed between us, as pastor and flock, for upwards of eleven years, and which has been cemented by a thousand tender ties and interesting associations, should fail to fill our hearts with

sorrow. But the sorrow we experience is diminished by the consideration that you have resigned your office, with the view of devoting your undivided attention to the translation of the Sacred Scriptures—an undertaking to which Providence in a special manner has called you.

And now permit us to tender you our sincere and grateful acknowledgements, for your valuable ministrations among us as our spiritual overseer. We have ample reason to be persuaded that from the formation of this church, you have faithfully preached the word. Your doctrines eminently scriptural, and your discourses instructive and practical, have been calculated to awaken the careless, to comfort the afflicted, and to benefit all.

We have the hope of yet enjoying your society, and reckon with confidence on your occasionally assisting our intended pastor, in preaching to us the word of life. Indeed, your retaining the office of pastor, till we could be provided with a suitable successor, and then recommending such a one to our attention and regard, lay us under new obligations to you, for which we tender our grateful thanks.

Praying that God may grant you health of body and vigour of mind to enable you to prosecute the duties of your important office with efficiency, and make you ultimately an instrument of securing great blessings to the heathen, and an enlarged revenue of glory to his own great name. We remain, reverend and dear Sir, your most obliged and affectionate friends. (Signed by the deacons and all the members of the church.)

By the hands of the deacons he received also the following note, accompanying a present of a few valuable books.

To the Rev. William Yates, M.A.

Dear Sir,—Many of your late charge having felt desirous of presenting you with some abiding testimony of their regard, have entrusted us with the pleasing duty of forwarding, on their behalf, as well as on our own, the following works on divinity:

Hall's Works, 6 vols.; Baxter's Ditto, 4 vols.; Clarke's Commentary, 6 vols.; Edwards's Works, 2 vols., and of soliciting your kind acceptance of them, as an expression of the high esteem and affection entertained for the many excellent qualities of your Christian, pastoral, and social character.

We cannot, dear Sir, refrain from mentioning the gratification we feel, in being privileged to carry into effect the intentions of our Christian friends, as we are confident this act will express much more adequately than we are able to do, their esteem and affection.

With feelings of gratitude and love, we have the pleasure to subscribe ourselves, dear Sir, yours very sincerely and affectionately, in the bonds of Christian love.

(Signed, the Deacons.)

It was the remark of a judicious brother, that "as a preacher Mr. Yates excelled in depth of thought and richness of instruction. There was not one sentence too much in his sermons; and one less would have produced obscurity. I used to think it a treat to hear him preach: one of his discourses supplied materials for a whole week's reflection."

It may be recorded, to the praise of Divine grace, that what Mr. Yates regarded as the close of his work, was signalized by the largest accession of converted natives received at any one time. Twelve were baptized together: eight were girls from the school, three of whom had finished their education; and shortly afterwards Mr. Yates had the pleasure of marrying these to suitable partners, that so they might settle honourably and hopefully in their native villages. "May we not expect," he wrote, "that such women will become mothers of a superior race of children for the next generation? I am fully satisfied that there

is no labour more likely to be amply repaid, than that bestowed on this girls' school."

The following remarkable memorandum was found among the very few papers which escaped destruction. It contains another reference to what has been mentmentioned, pp. 54 and 275.

October 6th, 1839.—Yesterday was a day of great importance to me, as it determined the manner in which the remainder of my life is to be spent. Brother Pearce, after an absence of three years, within three months, returned, bringing with him three other brethren, to labour in this part of the vineyard. A meeting was held yesterday, to consider how we should be employed in carrying on the work of the Mission; and I am happy to say it was conducted in a proper spirit, and was to all, satisfactory in its results. When the feelings and interests of ten* individuals were concerned, it was happy to have no clashing, but a perfect willingness on the part of each to submit to the opinions of others. It was the unanimous conviction of all that I ought to be devoted to the work of translation, and that such arrangements ought to be made as would leave me at liberty to devote my time and strength entirely to it. It was agreed that brother Tucker should relieve me of the English preaching, and that brother Wenger should assist me in the translations. Thus, by patient waiting upon the Lord, I am brought to see the accomplishment of my wishes and the fulfilment of the Divine promise, "Delight thyself in the Lord, and he will give thee the desire of thine heart." Now, oh, now, for energy of body and mind to do justice to this great work! O Lord, all my sufficiency is from thee! to thee I look—and with humility, on thee I depend. Let that Spirit that dictated the word, guide me; and all will be well.

I suppose it will not be till the beginning of next year that I shall be fully disengaged from the church, and entered into

* These ten were Messrs. Yates, W. H. Pearce, Thomas, Ellis, Bayne, G. Parsons, Tucker, Morgan, Phillips, and Wenger.

the last stage of my life. Besides occasional preaching to the church, from its first foundation in 1817, I shall then have been the regular pastor for eleven years.

I shall hereafter see whether the impression so strongly produced in my mind by the prayer offered up by the Rev. Robert Hall at my designation, at this chapel, will be realized or not. *His prayer led me and others to feel that I should be removed in the midst of my usefulness as a translator of the word of God. There was something very like the spirit of prophecy, both in the manner in which it was uttered, and in the effect which it produced.* He and the venerable Fuller and Ryland, whose hands were laid on my head at the time, have all entered into their rest: and I hope when my work is done, or as much of it as may be appointed for me to do, that I shall rest with those holy men. Four versions of the whole Scriptures in Eastern languages I must attempt, and if removed when I have done one, and laid the foundation for the rest, or when I have done the whole Bible in one language, and the Testament in three others, it will be in the midst of my usefulness in this work.

Whatever views may be taken of such a presentiment, it is manifest that Dr. Yates uniformly felt its solemnizing influence. It happened appropriately that just as he entered upon his distinct vocation, Mr. Yates received new tokens of public estimation. The eyes of our American churches had been long upon him; and the heads of literary institutions there were as familiar with his name and acquirements, as were British Christians. The distinguished president of Brown University, long known as a somewhat parsimonious distributor of literary titles, thereby enhancing their value, made to Mr. Yates the following communication.

Brown University, Sept. 4, 1839.

REVEREND AND DEAR SIR,—I have the honour to inform you, that at the annual meeting of the Board of Fellows of this

institution, held this day, the honorary degree of Doctor of Divinity was unanimously conferred upon you by that authority, and was duly announced among the public exercises of the commencement.

I have the honour to be, Rev. and dear Sir, respectfully,
Your obedient servant,
(Signed) F. WAYLAND,
President of Brown University.

To the Rev. William Yates, D.D., Calcutta.

A diploma will be forwarded to you whenever you desire it.

To this communication Dr. Yates returned the following modest reply.

To the Rev. F. Wayland, D.D., President of Brown University.

REV. AND DEAR SIR,—I had, at the beginning of this month, the pleasure to receive your letter of the 4th of September, 1839, informing me that the honorary degree of Doctor in Divinity had been unanimously conferred on me by the Board of Fellows of Brown University. For this distinguishing mark of respect may I request that you will do me the favour of presenting to them my best thanks.

Some years ago my late friend Mr. Pearce pointed out to me a paragraph in an American newspaper, in which it was stated that the degree of Master of Arts had been conferred on me by the same authority. If this statement was correct, as I suppose, and I am now at liberty to choose either of the diplomas, then allow me to say, that whilst I feel most sensibly the honour conferred upon me by the Board in this instance, I should, if consistent with the rules of the University, prefer receiving from them the diploma of the former degree.

I have the honour to be, Rev. and dear Sir, respectfully,
Your obedient servant,
(Signed) W. YATES.

Calcutta, March 20, 1840.

A communication had previously been made to him,

from the Hamilton Literary and Theological institution, the nature of which may be judged of by his reply, which is here preserved, for the valuable information contained in the paper.

To the Secretary of Inquiry in the Hamilton Literary and Theological Institution.

RESPECTED SIR,—I had the pleasure of receiving a short time since a letter announcing that I had been unanimously chosen an honorary member of the Society of Inquiry in the Hamilton Institution: for which mark of your kind regard I beg your acceptance of my best thanks.

It is truly grateful to my feelings to hear of the existence of societies like yours, among young men whose hearts God has touched, and who are endeavouring to find out the way in which they can best serve their Saviour, and promote the welfare of their fellow-men. I reflect with pleasure on the visit I once paid to your institution, though it was at a time when it had not one-third of its present number of students. I also think with pleasure on the many hours I have spent in the society of Mr. Wade, mentioned as one of your representatives in this country.

I know not that I can in any way contribute more to the information you seek, than by giving you in a few words my opinion of the four kinds of people for whom I have prepared, or am preparing, a version of the New Testament.

The first are the Bengalees. They are a numerous race of people, who, I suppose, might be estimated at about twenty-five millions. They are all idolaters, with the exception of the few who have embraced Christianity, or, who have learned our language, or who are followers of the Vedant philosophy. The great hindrance to the progress of Christianity among this people is indifference. They do not oppose, but say our system is very good for us, and theirs is very good for them; that as bodies are suited to different climates, so minds are suited to different religions; and that as there are many ways leading to

one metropolis, so there are many ways leading to heaven; and it is of no consequence which we take. Query, What are the best methods of dealing with such a people? Perhaps you will favour me with your opinions.

The second is a class of men called the Pundits or Literati, and who use what is considered the sacred language—the language of the gods—the Sanscrit. Their alphabet is called the Deva Nagari, or the alphabet of the celestial city, and comes, I suppose, the nearest to perfection of any one in existence. To this class belong men of every Indian nation, tribe, people, and tongue. Their prejudices are peculiar to the part in which they reside. Benares, or Kashi, is their strong hold. They have among them many well-written books in the Sanscrit language, which they daily read. And to interest them it seems desirable to present them with the Word of God in that language in which alone they will regard it. The Sanscrit is to all India exactly what the Latin is to all Europe. If these are brought to the obedience of faith, they will have a great influence on the inferior classes.

The third is a class which has been formed by the influence of Mahommedanism. They speak the language called Hindoostanee or Oordoo. They are found in almost every part of India, and, taken altogether, are more numerous than the Bengalees. Delhi, Lucknow, Allahabad, Patna, and Moorshedabad, are their principal cities. They abominate idolatry in general, though some, living in the midst of it, are more tolerant than many others. India was once under the rule of this class, and from them the English took it. They are, in all their objections to Christianity, much like the Jews, and are an exceedingly difficult people to manage in dispute. They allow that Christ is a prophet of God, but contend that Mahommed was a prophet too, sent after him; and that, as in the case of rulers and governors, we always obey the last, so it is the duty of all to submit to the last prophet God sent into the world.

The fourth is the population of the upper provinces of India, who have maintained their ancient religion, after all the inroads the Mahommedans have made upon them; and on this account

they are called Hindoos, and their language Hindee or Hindooee. These people are in the upper provinces what the Bengalees are in the lower—all idolaters. Their language, like the Bengalee, is derived chiefly from the Sanscrit, but differs entirely in its grammatical inflexions. The Mahommedans, upon settling in this country, took these inflexions and applied them to words of Persian origin: so that the difference between the two languages lies in the words being from different sources—the inflexions are alike. The Mussulmans use the Persian alphabet, and the Hindoos the Deva Nagari. The Hindoos are a superior race of people, and but little has been done as yet for their conversion.

Among the Bengalees, Mahommedans, and Hindoos, there is great need of more missionaries; and we are constantly praying the Lord of the harvest to send forth more labourers. The first are the best provided for, and even among them there are not so many missionaries of all denominations as there are millions of people. In all the large cities I have mentioned of the Mahommedans, there is scarcely one efficient missionary. But the Hindoos, though perhaps the most numerous race, and the most hopeful, have been hitherto the most neglected. We tried to form a mission in their parts, but Mr. Anderson being obliged from ill health to return to England, where he died, it was relinquished; but we hope by the efforts now making in England, by our brother Pearce, we shall be able soon to make a more successful attempt.

I remain, yours truly,

W. YATES.

It might have been expected that the year 1840 would have proved to Dr. Yates one of as much satisfaction as the solitariness of his widowed state would allow. He had settled his family in Entally; his son had returned from his medical studies in England; and Mr. Tucker had succeeded him, under auspicious circumstances, and as he wrote, Feb. 15th, 1840:—

Quite popular as a preacher—beloved by the people—exactly the man that was wanted. Brother Wenger too, most useful in assistance, having studied Hebrew thoroughly. How thankful ought I to be that I am thus set at liberty, and able to devote all my time to translation! My attention will be confined to four languages, not extended to forty; but even in this I fear I shall not be able to supply all that is wanting.

But while thus "rejoicing in hope," he was speedily called to be "patient in tribulation." The words of the prophet became suddenly applicable, "We wait for light, but behold obscurity—for brightness, but we walk in darkness." It was indeed a dark cloud which obscured their sunshine—this year of promise became "the most gloomy and disastrous" of any they had known. The beloved brother whose successful appeals had enlisted the new recruits, and led them into the field, was himself to finish his part in the "good fight," and receive the crown. On the 17th of March Mr. Pearce died of cholera, after only one day of suffering! In a letter to the author, dated Calcutta, March 18th, 1840, Dr. Yates wrote:—

* * * Last February we lost our dear brother Penney; I have now to inform you of the death of dear Pearce: he expired last night about eight o'clock. Penney's constitution being stronger and less affected by previous sickness, made a violent struggle against the disease, from which he suffered much; but dear Pearce sank at once under the attack, and without suffering any thing like so much pain. Saturday evening last I spent with him as usual, in conversation and prayer, according to our old custom, and we then laid down our plans of operation for securing all possible accuracy and despatch in our Bengalee version of the Bible. On Sabbath evening he sat near me in the house of God, and after service many congratulated him on looking so well. On Monday he attended to his labours as

usual, and had some of the members of his native church with him till about ten o'clock at night. Between that and eleven, he was seized with the cholera, and by daylight was in a dying state. What a joyful meeting must he have had with his beloved father, and many others of his dear friends who had gone before him to glory! Thus God continues to collect his jewels, one after another, into his Divine treasury. Oh that we may be found among them in that day when he shall make them all up into a glorious crown, to adorn the head of his beloved Son! The few expressions that our dear brother was able to utter in the midst of his sickness, all showed that his mind was tranquil and serene; that he had a good hope through grace; and that he knew in whom he had believed, and was persuaded that he was able to keep what he had committed unto him. This evening he is to be interred. Mr. Tucker will afterwards preach a funeral sermon. My own feelings are so much excited, that I think it would be impossible for me to preach the sermon: besides which, I know that Mr. Tucker will do it better than I could, for he is a most excellent preacher. Poor, weak, sickly creature as I have all my life been, I am now the only one left on the spot of all those who commenced with me the mission here. What a proof the race is not to the swift, nor the battle to the strong! Why am I left behind? Is it because unfit to go, or is it because God has something more for me to do? In either case I ought to be content to stay a little longer. But, oh, I do look forward with intense interest to that period when I hope to see the Saviour and join the assembly of the spirits of the just made perfect! Pray for me, dear brother, that I may be preserved by the mighty power of God, through faith unto salvation, that I may be enabled to work while it is called to-day, seeing the night cometh when no man can work."

What a vain and cheating world is this! and yet with all its faults we love it still! What need have we to pray

Lord from this world call off my love.

You seem to think I am too indifferent to the world, and too anxious to be gone, when I ought rather to be concerned to stay,

and work when so much is to be done. Well, I confess that I have sometimes erred on that side: still I am quite willing to wait my Father's time, and to give all the proof I can, both by labour and suffering, of love to him who loved me, and gave himself for me.

While his service I pursue,
I find a heaven in all I do.

I can truly say, in the work that engages my thoughts and employs my hands, both day and night, *Labor ipse voluptas*, or, in other words, "for me to live is Christ."

The very next letter announced that Mr. Tucker was unwell, so that Dr. Yates had part of his duties to perform, while he resumed a superintendence of the native church, now deprived of its pastor. "I sometimes think it too much," he says, "but am upheld by the promise,—As thy day is, so shall thy strength be." At the end of July, Mr. Bayne felt it his duty to resign his post at the Lal Bazaar, and, in consequence of the afflictions of his wife, to return to England. To this communication, with the mention of Mr. Tucker's increased illness, as if visited with stroke upon stroke, he adds the mournful intelligence of the loss of that estimable young brother, Mr. Parsons:—

Calcutta, Nov. 1840.

Since I wrote last, several important events have transpired. I told you in my last, that the present had been the most disastrous year to our mission, and the calamities do not yet seem to have come to a close. Last week, on Thursday evening, the church in Circular Road accepted the resignation of the pastoral office from Mr. Tucker.

The very next day after Mr. Tucker's resignation was accepted, expired, in the house of one of our deacons, our beloved brother Parsons. He had come down from Monyhyr, or rather in the last place from Bogulpore, with an intention, according to his doctor's directions, of proceeding to England. He had been

in Calcutta only one day previous to that on which he died. On Friday evening, between five and six, I went to see him at Mr. Biss's, where he was staying. I remained with him in conversation till tea, sat by his side at the tea-table; after tea had family worship and a good deal of conversation with him, and left him between eight and nine o'clock, much better than I had expected to find him, though evidently consumptive. Before twelve that same night he was a corpse. A fit of coughing came on about half-past eleven o'clock, in which he appears to have broken a blood-vessel in the lungs, and he expired in a few minutes.

On Saturday evening I buried him. And, oh, how strange it seemed, that at the very hour on which in the preceding day I had been conversing with him most pleasantly, at that very hour the next day, I should be standing over his grave, addressing a concourse of mourners and spectators on the vanity and uncertainty of life, and the necessity of being always prepared! "Even in such an hour as we think not the Lord cometh." Thus, dear brother, in one year, we shall lose from the midst of us not less than seven persons—Brother Pearce, Mrs. Thomas, and Mr. Parsons, by death, and Mr. and Mrs. Bayne, Mr. and Mrs. Tucker, by removal.

We now hear that brother Leslie has had another severe attack of his fever, and it is quite certain that there is no hope of his recovery from it without a sea voyage. May we not say in the midst of these trials that we

> See every day new straits attend,
> And wonder where the scene will end?

I too have been broken down with a cold and severe cough, and am unable to preach. Are not these very trying scenes? May we not say, "All these things are against us"? No! we will yield to no such melancholy and God-dishonouring conclusions. All these things are for us, and shall all work together for our good. Who can know the heights of heavenly joys, but those who first know the depths of earthly sorrows in the service of their God and Saviour? We would learn to

rejoice in tribulation also, because it perfects our graces, and fits us for the enjoyment of that rest which remaineth for the people of God. I am happy to say that amidst all our afflictions, none of our work has been stopped, but we have been enabled steadily to advance.

There is a moral sublimity in this simple, stern resolve, like that displayed by the apostle, when he said, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received," &c.

With this Christian heroism, was combined a disinterestedness truly honourable. At the suggestion of the enlightened chief-justice, Sir E. Ryan, an offer was made to Dr. Yates of £1000 per annum, if he would devote himself wholly to the compilation of school books in Bengalee and Hindostanee, which he unhesitatingly declined; and when it was proposed that he should receive £500 per annum, for half his time to be so employed, he submitted it entirely to the Committee in England. Upon this subject he wrote, "I should like very well, to do so much as would enable me to support myself, and thus to carry on the translations free of expense—beyond this I have no desire to go; but if they think it would be better to give *all* my time to the Scriptures and other missionary work, I shall cheerfully submit."

The Committee feeling they ought not to relinquish any part of his services for an object which, however important, was immeasurably inferior to his high vocation, he bowed implicitly to the decision, and never recurred to it with the slightest indication of regret. It may here be mentioned also, that besides the large amount contributed by the brethren in Cal-

cutta towards the premises of the Society there, they subsequently remitted no less a sum than £6000 as the basis of a fund for the widows and orphans of missionaries!

In the same spirit did Dr. Yates dismiss from his mind the thought of another visit to his native land, regarding it, finally, only in the light of a calamity, although, during the short period of their effective strength, after the return of Mr. Pearce, he had looked forward to it, as a not very remote probability. Hence in 1840, he replied to an expression of an expectation of seeing him, "I can only say that your faith is stronger than mine;" and when, in 1841, he was urged to return in the words of an old song,

> You *must* plough the ocean,
> Once over again,

he wrote in reply,—"It may be so; but after the many returns of the past year, I should think you could scarcely wish to see *me*. It does happen, however, that just now I am preparing to "plough" the the river in a steamer, and we are to enter the Ganges from the ocean. I am going to Benares and Allahabad —if you inquire for what, I reply—partly for recreation, and partly to ascertain some disputed points by conversing with the people."

Relative to this journey the following memoranda have been found.

March 8th, 1841.—Arrived at Benares about 12 o'clock. Went to Mr. Smith's.

9th.—Spent the day in letter-writing. After dinner went into the city. Conversed with a byragee, and went to the top of one of the minarets built by Aurung Zeeb. Was giddy by

the way, and half inclined to give it up. The prospect at the top repays all.

10th.—Engaged a pundit, and read till twelve o'clock. Between then and four went out on an elephant to visit the city. Saw the temple of Vishweshar. The dome covered with gold by Runjeet Singh at an expense of 50,000*l.* and upwards. Large bells inside, and brazen bulls, and a tank with sides and bottom lined with silver. Near it a well, down which they say the god descended. A dwarf near it, on an elevated seat, selling the water. Near it a mosque built on the site of the old temple by Aurung Zeeb. From this went to Manmunder, on the observatory, having the image of Bhishma below it. In returning saw a large well and a small one beside it called Vridha Kal, said to cure all diseases. A leper tried the latter, and not succeeding, drowned himself in the former.

11th.—Read Ramayan with the pundit. Mr. Smith had two respectable men to visit him on the subject of religion, from a distance of several hundred miles. They could read Hindee, Oordoo and Sanscrit. Gave them books in the first and last. Went in the evening to see the Lath, a stone pillar about which the Hindoos and Mussulmans fought about thirty years ago. The god of the place is called Lath Bairo. Saw on the way a man going about to feed ants.

13th.—Read with the pundit. After dinner visited Doorga Koond, six miles off, where there is a great number of monkeys near the temple of Doorga, and a large tank with many trees. Found two Bengalees here, and gave them gospels.

14th.—Sabbath-day. Preached twice: in the morning at half-past ten; in the evening at half-past seven o'clock; and heard a discourse from Mr. Smith in Hindee at twelve o'clock. The room and verandah were filled with hearers: among them several byragees and two Mussulmans.

15th.—Read with the pundit till half-past one. After dinner went into the city, and had worship till eight o'clock. Three spoke,—Mr. Smith in Oordoo, the native in Hindee. Reached home before nine.

17th.—Spent the morning in writing to Mr. W., and reading

Stile's Sermons. In the evening went out four miles distant. On the river was a great show of Hindoo splendour by several rajas uniting to conclude the festival of the Holee.

20th.—Reading in the morning. This day occurred the bathing in the Verna. Thousands attended it. About two years ago some 300 people were killed by the rush of it.

26th.—Rose before five to go to see the Fatiman, a Mussulman burying ground, where there are some splendid monuments. Returned to breakfast. Read with the pundit till noon.

27th.—Rose a little before six, and proceeded to visit the Sanscrit college, to which the librarian had invited me on a visit the day before. Day spent in reading.

April 12th.—Having left Benares March 31, reached Calcutta. Thus terminated a journey distinguished for many mercies; for which, as well as for improved health and strength, I desire to express my grateful thanks to the Giver of every good and perfect gift. May all be used and improved to the glory of the great Giver.

The following is the letter to Mr. Wenger, mentioned on the 17th:—

Benares, March 16, 1841.

My dear brother Wenger,—I yesterday returned the title-page of the Pentateuch, and conclude from its being sent, that you have come to the close of your appointed work, and are ready to enter upon what remains. I have on the whole been much gratified with my journey, and I trust benefited too. Benares is a wonderful place. If you have gone [at Calcutta] the length of the Chitpore Road, and passed over the parts north of the Mint and over the Bara Bazaar, you may form some idea of it and its crowded population. It contains many curious places thought to be worth seeing; but I must confess that I have seen nothing except the minarets that gratified me so much as what I saw at Allahabad. The Jumma, the subterraneous passage, the obelisk and the statue of Hanuman at the latter place pleased me more than Visheshwar Mandir, Mán Mander, Vriddha kál, Lath Rhairo, and Durgákund at this place. This is indeed "a city wholly given to idolatry."

I have had the pleasure, while here, of hearing discourses both in Hindi and Urdu, and I find the languages are kept more distinct in speaking than I had anticipated. There is a little mixing now and then which seems almost unavoidable, but all words of Sanscrit origin that are well known in Bengal, are very well understood here by the Hindus, while the Musalmáns use precisely the same language as is used [by those] in Calcutta. At Allahabad the mixing of the two languages is greater, and brother Mackintosh, reading a chapter of Bowley's version in Hindi, had to explain it in Urdu. Though a mixed language of Hindi and Urdu might suit places like Allahabad, yet I am of opinion that the languages ought to be kept distinct, and that no version of Hindi will stand the test of time in which the principal words are not of Sanscrit origin, or of Urdu in which the principal words are not of Persian origin. I have tried several upon our gospel of Matthew, and find they understand it perfectly well. They have not been accustomed to hear the word *Khrist:* at this they stumble, but they know *Masih.* With this exception, and the word for *prophet,* our version does not contain a Sanscrit word which is not found in Bowley's, though that is professedly only altered from Martyn's.

Yours affectionately,

W. YATES.

On the passage home he also wrote to the author:—

River Ganges, April 1, 1841.

I am now on my way home from Allahabad and Benares. I count myself happy in having found out just what I wished to know, and I shall now proceed in my work with confidence. I have found the knowledge which I desired very much to gain, by speaking with the people, and hearing others preach in the language. I have received marked kindness from all the missionary brethren at the different stations, not only of our own, but also of other denominations—Episcopalians, Presbyterians, and Independents. This has made my trip very pleasant, and greatly refreshed my spirits. In this journey I have seen a little more of the world, and learned a little more of the state of its inhabitants. The Sunderbunds, Benares, and Allahabad are

three places I had not seen before, and they all yielded me pleasure, though of a venial kind. The former is well called Sunderbunds, *i. e.* fine or beautiful woods. They extend many miles: it took us three days in passing through them by steam. They are intersected in all directions by broad rivers and beautiful streams, with trees on either bank, as thick and close together as it is possible for them to be. They are especially unhealthy in the rains, but at the time we passed them they were particularly beautiful and quite healthy: attempts are making to clear them in certain parts, but it will take many years to accomplish. Benares is a wonderful place: it is particularly distinguished for three things—ghauts, gods, and gullies. The banks of the river are in the form of an amphitheatre, and extend more than a mile in length, having ghauts nearly all the way. The banks are very high, so that the ghauts are a long flight of steps leading from the top of them down into the water. Here thousands of people are constantly to be seen bathing, particularly morning and evening. There are between ninety and a hundred temples in the city. The celebrated one called Visheswar I visited: it is now having its domes covered with gold, Runjeet Singh having before his death bequeathed money for that purpose. Siva is the great god of Benares, as Diana was at Ephesus. The streets are here exceedingly narrow, so that they are unworthy the name of streets, and I call them gullies or lanes. Standing in the centre of some of them in the most populous parts of the city, and stretching out my arms, I could touch the houses on each side. Very few of these gullies are paved, and the houses on either side are in some places so high, that I suppose they never receive the direct rays of the sun. The people are devoted to their idols. There are about five Hindoos to one Mahommedan. Mr. Smith and the other missionaries, however, have now good congregations to hear the word of God, and prejudice is beginning to subside.

But the most conspicuous curiosities in Benares are the minarets, said to be built by Aurung Zeeb; they are of stone, and command a fine prospect. Allahabad is most famous for the junction of the two rivers Ganges and Jumire, which junc-

tion is called Prayay, or Prague, or Proy. Here thousands from all parts of India meet to bathe at a particular season of the year, which affords to missionaries a fine opportunity of preaching and distributing the Scriptures. This last year they were heard with more than usual attention. Near to this junction are a subterranean passage and a figure of Hanuman. I went into the passage, which is filled with stone gods, lingas, &c., and they showed me a very narrow avenue at one extremity of it, which they said conducted down to Patál or the Lower Regions, taking Benares in the way: at the mouth of it is the stump of a tree, supposed to strike its roots into the lower regions, and to be so strongly affected by the infernal connexion, as at times to exude even drops of blood. In the fort there is a monument about one hundred feet in height, the whole of it one solid block with an inscription, &c.

On his return from this excursion Dr. Yates was married to Mrs. Pearce, and thus were united in matrimony the only two left of all that commenced the mission in Calcutta. Of "the solitariness and wretchedness endured between three and four years" he wrote, "it is now passed away, like a dark cloud; and again better days are shining upon me." These brighter seasons proved but fitful gleams, and "clouds returned after the rain." He soon complained of the "extra calls on time and strength," and mentions, "besides English preaching, the care of the native church, visiting the sick, marriages and funerals," as a grievous interruption to his studious hours. As the oldest missionary, he was applied to in every emergency, and the affairs of the printing-office required much attention.

The year 1842 was the fiftieth in the history of the Baptist Missionary Society. Honoured of God, as the first of modern missions, it was proper to commemorate

this year as a jubilee: not for boastful parade, but to express a grateful sense of the goodness of God. The churches planted both in the East and in the West, entered heartily into this joyful commemoration. Dr. Yates wrote with admirable propriety—

Calcutta, Jan. 17, 1842.

At length the year of jubilee is come, and the ground of our rejoicing shall be, what God has done by the instrumentality of his feeble servants during the last fifty years! We may rejoice in what has been done in the West: this all will acknowledge, because it is so apparent—all will say, "It is the Lord's doing and marvellous in our eyes." That we have equal ground for rejoicing in what has been effected in the East, is not so apparent; yet, when we consider the work to be done, and what has been effected towards it, I think we shall say, we have great cause for rejoicing. The leaven which has been introduced into society here, is beginning to work and to give manifest proofs of its operation: and when it shall "leaven the whole lump," what a lump it will be! All the West India isles will be mere crumbs to it. I will touch only on the work of the founder and father of our mission. The object on which Carey's heart was set is advancing, and I hope by the end of the year the whole Bible will be completed in quarto size, with references and readings. This will have been done in fifty years; and I think I may say, in as great a state of perfection as the English version was five hundred years after the introduction of Christianity into our island. If thus in regard to the Scriptures in Bengalee, a language spoken by about twenty-five millions of people, we have done as much in fifty years as was done by our forefathers in our native land in five hundred, have we not reason to rejoice? Yes, I do rejoice in the goodness of God in this particular; and I feel quite confident, how many soever may be the versions of the Scripture in the Bengalee, in future years, that ours will have a lasting influence upon them all.

He proceeds with playful mention of weddings,

within the missionary circle, (in which he was called to officiate,) as appropriate to the year of jubilee—that of Mr. Wenger to Miss E. Lawson, and that of Mr. Thomas to Miss M. Wilson; and having sent his youngest son to England, (who arrived just as the great meeting assembled at Kettering,) he refers thus to him,—"I have only one thing to mention respecting the lad, and that is, that as his dear mother devoted him to God as a second Samuel, before he was born, so I should like him to be brought as much as possible under religious influence, that her best and last wishes may not be disappointed."

The year, however, did not pass over in Calcutta without disaster: indeed there was something tragical about the catastrophe in the spring, which suddenly removed two estimable brethren. One was Mr. Beeby, a long-tried and beloved friend, who having left India, had returned to arrange some commercial affairs and transact important missionary trusts — the other, Mr. Gibson, a promising young missionary, who had followed him to India, and was looking forward to an intimate alliance with the family of Mr. Beeby. Dr. Yates wrote—

April 15, 1842.

Last month was to us a month of severe affliction. We remember the wormwood and the gall of March, two years ago, when we lost our brother Pearce, but this March has taken from us two beloved friends, Beeby and Gibson! At our last annual meeting they rejoiced with us that the year of Jubilee was come, little supposing that in one week they would be rejoicing in higher strains. Mr. Beeby was the chairman, and Mr. Gibson the last speaker at the meeting. I saw Beeby about seven o'clock on Monday evening, as he passed us smiling on his way home, and by four o'clock on Tuesday morning he was a corpse!

After his death Gibson came to our house, rather unwell, and his disorder continued to increase till it terminated in cholera, and he expired at eleven on Wednesday morning! I sat up with Gibson till one o'clock on Wednesday morning, when I sunk, and it became questionable to all around whether I should not next follow. The excitement and the exertion combined, were too much for me, and I have even now scarcely recovered from the effects.

The following affecting incident at the funeral of Mr. Beeby made a deep impression. Mr. Gibson, although he had been previously unwell, determined on being present; but the sight of the coffin affected him so much, that he was almost overpowered: he however proceeded to the burial-ground. Dr. Yates commenced the oration at the grave, by quoting the words, "In the midst of life we are in death;" or, as it might be said, he added, "*death is in us!*" At that moment Mr. Gibson staggered, and after resting against a tomb-stone, was conducted into Dr. Yates's house. Medical aid was sought in vain, and by noon the next day he was a corpse! By the firmness of his hope and faith, he was enabled to express, in the words so many have used, "All is well." Mr. Thomas wrote, "The sad event had nearly proved fatal to our invaluable brother Yates." Cholera often terminated in death when the mind had been previously over-anxious; while persons of calm and equable temperament, or who happened, when attacked, to be tranquil and free from care, frequently recovered. Upon his own restoration, he wrote:—

How unsearchable are His judgments, and his ways past finding out! This event has made it necessary for me to act again as the pastor of the church for a season: and how long that

season may be I cannot tell, for I suppose persons will now be afraid to come out, since two have failed. The church have paid the expenses attendant on Mr. Gibson's coming, so that the Society will not suffer in that respect. I am perplexed to know what to do and what to leave undone. If I had the strength of four men I could employ it all in departments of labour now soliciting my aid. The church requires me — the mission requires me—the Bible Translation Society requires me—and the government requires me. What am I to do? I cannot do justice to them all. I have been long praying for direction, and I believe the Lord will guide me by his eye. A feeling sense of my own weakness and declining strength—of the low estate of religion in the church generally—and of the very slow progress of Christianity among the heathen, depresses me exceedingly, and sometimes unfits me for doing the little good I might. I pray God to inspire me with that courage which animated the Saviour in the dark scenes of his life, and to enable me to persevere unto the end, as he did, looking forward to the time when "He shall see of the travail of his soul and be satisfied;" and when I shall be permitted to join in his triumphs.

Successive changes had tried the church and congregation in the Circular Road, and all were now anticipating the return of Mr. Leslie, whom they hoped to detain in Calcutta as their pastor. How cordially Dr. Yates concurred in that measure is apparent from many letters. August 6th, 1843, he says:—

I had last night the happiness to preside at a church meeting in which Mr. Leslie was recognized. He has taken plenty of time to consider the subject, and his letter showed how closely it had engaged his attention. I trust the decision to which he has come will be a blessing to the church and the means of its extension and establishment.

At another time he wrote,—

Brother Leslie has entered the pastor's house, and I hope will there abide to the day of his death.

With many expressions of high satisfaction he also welcomed Mr. Wenger as his associate and successor in the work of translation, saying,

With such a man as Leslie for the church, and such a man as Wenger for the translations, I might pray, "Now let thy servant depart in peace."

Out of the Jubilee meetings held contemporaneously with those in England, a proposal arose to form an association of the churches in Bengal, the first meeting of which was appropriately held at Serampore. Dr. Yates greatly enjoyed this convention; but in describing the services, he suggests a solemn inquiry, calculated to lead to "great searchings of heart," viz. whether there is not a decay of that power which once accompanied the preaching of the Word? He adds, respecting himself:—

I have not the spirit I once had for speechifying and public addresses; and I am beginning to give up my share in them to those who have more life and energy. Let every one be at his proper post. * * * * I have just brought through the press two more books; one in Sanscrit, called the *Nalo'daya*,* and the other in Bengalee, called the Sára-sangraha; and by these I have been admonished, that "much study is a weariness of the flesh." I am willing, however, both to spend and be spent, if I can be useful to others; for I am well satisfied, that the happiness of man does not consist in idleness, but in doing the will of God.

On methods for more effectually training the native youth of promise, Dr. Yates wrote much at large, having been deeply affected by the difficulties many of

* This is a poem with a metrical translation, to which was appended the Essay on Alliteration already mentioned, and a Grammatical Analysis.

them encountered, and the lamentable effects which had resulted from efforts to seduce some of the converts from the simplicity that is in Christ Jesus.

Our brethren have had much trouble through missionaries who circulate no Bibles, who do not preach, but only read prayers once on the Sabbath. They have made many worse than they were as heathens! Had it not been for several immoral men thus employed, the villages would have been in a very different state as it regards both piety and happiness.

Hence it was more obviously desirable to give youths of promise a higher degree of education, especially as he said:—

Some wished to make a profession of Christianity, but dared not on account of their friends; others that professed their faith had been seized by their friends, and either confined or killed. Such as these should have been taken under our care, and might have become excellent native preachers.

Upon the momentous topic, Dr. Yates further wrote:—

April 7, 1843.

* * * The whole of what I have to say is summed up in few words. I think it very desirable that we should have one man who can devote the whole of his time to the training of youth for the work of the ministry; and I think Serampore a better place of residence, both for him and his charge, than Calcutta. As they will furnish the Professor with a house, I think one should be obtained, on the salary they have proposed. The College itself is so unwieldy a concern, and the expense of keeping it in repair will be so great, that I could not recommend the Society to have any thing to do with it. The Professor, if he did not like Serampore, or did not find things to go on comfortably, might come to Calcutta, and carry on his work here. His object should be theological instruction, and, if possible, Serampore should be the place of his residence.

A version of the whole Bible in Sanscrit, the sacred language of the East, had long been considered by Dr. Yates as a desideratum of high importance in reference to the learned; but when, in consequence of pecuniary aid voted by societies in England and America, the design was announced, a controversy arose relative to the project, as singular as it was unexpected. The undertaking was censured as utterly unnecessary, involving only a fruitless expenditure of funds! Even admitting that it might be tolerably well executed, it was asserted that few would be found capable of reading it. Providentially, it became unnecessary for Dr. Yates to involve himself in this discussion—the question was put at rest by competent missionaries of other denominations, and he only refers to it incidentally, remarking, "Our Independent brethren have acted very handsomely, I am truly thankful it has not been necessary for me to say a word.

A full account of this controversy may be found in the Appendix to the fourth report of the Bible Translation Society, 1844, pp. 15 to 41.

That Sanscrit is diligently studied and extensively read among learned Pundits and Brahmans, may now be taken for granted, and by them it is venerated as being the ancient and prolific parent of other tongues. From the time when Dr. Yates first grappled with its difficulties, till having won his way step by step, he could compose or translate into prose or poetry, he regarded it as in 1845, when he wrote:—"Your inquiry about the Sanscrit I may answer in one word: it is the Latin of the East, and is used both in writing, and occasionally in speaking in all parts of India, precisely as Latin is in all parts of the continent of

Europe"—and this accords with what was more fully explained, p. 308. He was accordingly fully resolved on proceeding with an Eastern Vulgate. *Early in 1841, he said, " I have just got through the press the Sanscrit version of the New Testament;" which does not appear to have been so difficult an undertaking as the Psalter a year before. The translator was not only more accustomed to the language, but with great labour he had rendered the Psalms into Sanscrit verse, as both more easy of comprehension, and not occupying greater space. In the advertisement to this poetical version, he says, " each stanza and sometimes each line, contains a complete sense, and the padas (or half lines) are like so many steps, leading the mind forward, and affording resting places, till the whole is comprehended." The following specimen of the verse is given from the opening of the 19th Psalm, and is an example of the enormous length of words, as mentioned page 83.

Vihayasishwarasyaiva—Gauravantu prakashate
Taddhastakritakaryancha—Drishyang gaganamandale.
The heavens declare the glory of God,
And the firmament showeth the work of his hands.

It is said poetry has charms to a native which only those acquainted with his character can appreciate. An idea clothed in poetic language, comes recommended to him, not only by the harmony of the numbers, but by all the power of antiquity—reminding him of the sages in more happy times, who wrote in this manner.

When the Sanscrit Bible was determined upon, he wrote:—

Aug. 6, 1843.

It seems that our Society and the Translation Society agree

that I should attempt a Sanscrit version of the whole Bible. This then will occupy the remainder of my life, and to prepare for it has cost many a year of hard labour. With this object in view, I still continue to read Sanscrit an hour every day, and have managed by this means to read from January to August about twelve hundred pages. In like manner I give one hour a day to Arabic, and have in the same period of time, *i. e.* in the present year, read nine hundred pages. With the exception of these two hours, all my time is actually engaged, either in preparing for, or carrying through the press, Scriptures and other books. Being now released from all other duties, I am able to give an undivided attention to these works. We hope to see the Old Testament in Bengalee complete by about the end of this year; and when that is done, we shall go to press with the Sanscrit: in the mean time I am engaged in making the necessary preparations.

The same letter refers to a topic which awakened more interest in England than in India, where the public mind seems far less feverish even upon subjects of the greatest excitement at home.

You wonder much at my not having sent you any tidings relative to the blessed act, whereby slavery is abolished. This act has caused not the smallest stir in this land; and though hailed as an inestimable boon in England, is here regarded with perfect indifference. From this you will see that slavery in the East is a very different thing from slavery in the West.

I do not think that a single slave has availed himself of the advantages of this act; from which it may be concluded that those who are slaves are so voluntarily. Nevertheless, it is a blessed act, by which when they feel the yoke of slavery, they may claim exemption. At present it will make no difference in the state of India, but the time may come—nay, must come, when it will be counted an inestimable blessing.

The following is part of the last letter which Dr. Yates wrote to Loughborough, and contains an interesting view of his work:—

Calcutta, Feb. 12, 1844.

MY DEAR PARENTS,—During the last year we circulated nearly fifty thousand volumes of the Scriptures, either in whole or in parts. This, it is true, is but very little among a hundred millions of people, still it is something, and we bless God that we are enabled to do something, though it be ever so little. In this work it is honourable to be a hewer of wood or a drawer of water. I do not expect to see all the fruits that will arise from these labours; some of them will be seen when we are known no more in this world. Five years it took me to prepare one version of the whole Bible in Bengalee, and five more it has taken to print it. This year I trust it will be finished, and in another and a better world, I hope we shall be allowed to rejoice together over the good that will be effected by it. We are sure that our "labour will not be in vain in the Lord."

I shall now conclude with a sincere and hearty prayer, that should this letter reach you in the land of the living, it may give you pleasure in the close of life to hear that the Redeemer's kingdom is advancing, and that you may be enabled to say with good old Simeon, "Now lettest thou thy servant depart in peace: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people," &c.

Instead, however, of hearing of their departure, it pleased God to summon him first, that he might welcome them into the "everlasting habitations." His mother, whose end was probably hastened by the tidings of her son's death, speedily followed, and his father has long appeared to tremble, in the feebleness of old age, upon the very margin of the grave. In July, 1844, he wrote:—

We hope by the close of this month to complete the printing of the Old Testament in Bengalee. The whole is now in type; but Zachariah and Malachi have not yet received the final revision. I feel thankful to God that I have been enabled to

complete the version of the whole Bible. There are not many things in my life that I can reflect upon with much pleasure; but for the ten years' labour bestowed upon the preparation and printing of this blessed book, I am sure I shall never have any regret. In common with others I have found this a sickly year. Mrs. Yates has been very ill, but has recovered; I have been often ailing, more than usual; but hitherto the Lord has helped us.

It was, however, not long afterwards, that he was quite incapacitated for any kind of work, and sailed to the Sandheads for the benefit of sea-air. His next letter was dated

Sandheads, on board the Cavery, Oct. 31, 1844.

My dear brother Wenger,—You will be glad to hear that the object of our journey has in a great measure been realized. I am now quite well, though not quite strong. Whether I shall ever be so strong as I have been, seems questionable; having now passed the age in which priests were allowed to labour, and having received several intimations that life is on the wane. I think I may, in reference to your life and mine, use the language of John,—You must increase, but I must decrease. This is to me no matter of regret, as I am sure it will not be to you, when you come into the same circumstances. May I only live to see you as far advanced in the Sanscrit as you now are in the Bengalee, and I shall die in peace, rejoicing in the goodness of God, in raising up one after another to carry on his work.

Our trip has been one of bustle and excitement almost from the first day until now. In the process of getting a stranded ship into the water again, we were daily excited; and very glad at last to see her dragged out of her deep hole of sand, into the flowing waters, without any material injury. Since that we have been to a complete wreck, and have had to see two buoys put down to guard others against danger. Since this we have had to convey stores from the upper to the lower floating light.

Last night we received seven or eight officers, and their mates, from different ships, proceeding to sea; six of these we have again disposed of this morning, to take in other ships as they arrive from sea, so that the whole has been to us a busy scene.

We are sorry we have not had the opportunity of seeing our new friends the Makepeaces, and fear they will be gone by the time of our return. Give our kind regards to them.

I hope you are continuing to go on with the gospels: I have been reading the epistles carefully since I have been on board, and have advanced to Peter. I shall be happy to be engaged in the work again, and feel disposed at present to give to it a greater portion of time daily than I have yet done.

Give our united love, &c. &c.

W. YATES.

The other letter on this cruise is dated

Sandheads, on board the H. C. Schooner "Cavery."

Here I am for the benefit of the sea-air, having been laid aside from all work for more than six weeks.

Mrs. Yates is with me, and the lady of the captain is on board, so that though absent from home, I am treated with every kindness, and am looking forward to a speedy return to my beloved labours.

This has been a year of very general sickness in Calcutta, and of great mortality. I have only been a sharer with many others; and I know that these, or some other afflictions, are common to my brethren that are in the world. * * * * * *

In returning to my work, I am resolved that my attention shall be directed to the Scriptures more than ever, and to such works only as will fit those coming out to enter more speedily on their high vocation. I have therefore determined to give up the secretaryship of the School Book Society. Although this will be a sacrifice, yet I cheerfully make it, seeing that more important objects demand my attention, and the time must now necessarily be short in which I can attend to them. It is a great pleasure to me to think that when I am dead and

gone, there is another preparing to carry on my work. My friend Wenger has the greatest aptitude for it, and if I am permitted to see him as far advanced in Sanscrit as he now is in Bengalee, I shall say, "Now, Lord, let thy servant depart in peace."

The opening words of a letter to the author, on the 1st of January, 1845, are—"This first day of the new year I commence by sitting down to converse very slowly, for one hour, with you; after which *I go forth to meet the unknown of another year.*" "One hour" seems to have been the period he allotted for these letters, as the expression, "My hour is up," occurs in former letters. During this "one hour" he was interrupted by a visit from Soojataali, who called to bid him farewell, as mentioned page 200. It must be to this venerable evangelist, once a Mahometan, a delightful recollection that such an interview was permitted to him, as well as that previously enjoyed with the dying Pearce. Other extracts from this letter have already been given, pp. 200 and 327. A postscript states, "The Free Church, Independents, and Baptists are engaged in giving a course of lectures on Popery this cold season. I have to give mine the 28th of this month: my subject is, "The Characteristics of the true Church." This was the eighth of the series, and was published. It is a valuable little tract, scriptural and evangelical; and the more interesting as being the last production of his unwearied pen.

April 4th, 1845, is the date of the last letter the author received from his lamented friend, closing a long, uninterrupted correspondence of more than thirty years. It commences, "I had fixed on writing to you this day; and yours of the 20th Jan. arrived last

night, just in time to be noticed. I can only notice it so far as to say I am quite satisfied with the arrangements you have made about John, and will write you fully in my next my views upon that point." He then touches upon missionary operations, and concludes, "We are all through mercy now well." This sentence relieved his friends from much apprehension; and, at the latter end of the month, Mr. Thomas also wrote, "Dr. Yates is now pretty well;" but on May 2, when writing again to announce the sudden death of Mr. Mack of Serampore, he said, "Dr. Yates's health will not allow of his labouring otherwise than at the translations; and I often fear he will not be continued to us very long. He is very poorly now: may the Lord, in mercy to us, and thousands yet unborn, spare him and strengthen him for years to come!" There was but too much reason for these apprehensions, as within a few days an attack of dysentery and gravel reduced him to the greatest extremity. The most aggravated symptoms were subdued, but the sufferer was so debilitated that no hope was entertained, of renovating his shattered constitution, without a voyage to England. Toward the close of the month it became obvious that if he remained to encounter the rains then at hand, death was inevitable. Accordingly, hasty preparations were made for the almost hopeless experiment. It was a sad alternative, to send him from home with the prospect of a stormy voyage, and the certain fatigue of crossing the desert; but medical opinions were peremptory. It was decided that his wife and daughters should follow him at the close of the year; and having engaged a native servant accustomed to such duties, his passage

was secured on board the *Bentinck*, which was to leave for Suez on the 3d of June. Now that dire necessity drove him from his work, he seems to have entirely forgotten his former half-formed schemes and half-indulged wishes to revisit his native land; and said even with tears, "They have *condemned* me to go home:" but then, looking up to his heavenly Father, he added, "Thy will be done." During the intervening days, Dr. Yates destroyed all his private papers and letters. What may have been the inducement to do so, can now only be matter of conjecture; but the destruction was so complete that none of those materials were left, which a biographer naturally avails himself of, as the most precious and acceptable.

Little remains now to be narrated of this honoured servant of God, save a few incidents of the voyage. He was carried on board June 2—the same beloved brother, Mr. G. Pearce, who in 1838 accompanied Mrs. Yates on her last voyage, now attended him for two days—and at Madras, Mr. Wardlaw, from Bellary, came on board: so that he was not without the solace of fraternal intercourse more than four or five days, and during that period, as throughout the voyage enjoyed the Christian sympathy of other passengers. From Madras he wrote the following letter to Mrs. Yates.

Not far from Madras, June 10, 1845.

My dearest Martha,—It is a week this evening since I came on board, and I am as well as I could expect to be in the time. The symptoms of my complaints still remain, though the pain connected with them is less. Mr. Pearce will tell you of the two first sad days and nights. I am glad that he went

by the *Fire Queen*, as he would have had a narrow escape of life if he had stayed to go with the pilot; and would have been exposed to rough weather. As soon as we got to sea, for two days and two nights it blew very fresh, and the sea ran rather high. Nearly every one on board was sea-sick, and my servant among the rest, so that I was quite helpless. The last three days, since we have been nearer the shore, have been very pleasant, with the exception of a heavy squall of rain on Thursday night, or rather on Friday morning. These three evenings I have been able to sit on the deck and enjoy the breeze; and am certainly better for it. I feel refreshed and a little strengthened. The vessel is not half so noisy as I expected. Every thing goes on very quietly. There is every thing that the healthy could desire; but, like all ships, it is destitute of little comforts for the sick. As they cook arrow-root the best of any thing, I take that chiefly. I have not been at the table once, but shall make an effort to go soon. Mr. Jones, the doctor, has been very kind and attentive to me, and has supplied me with what I needed. The journey before me is still a fiery trial, but the Lord is able to help me through it. I commit myself and you, the dear children, and all my friends into his hands. Perhaps I shall be able to write more from Point de Galle. With love to the children, missionary brethren, and Christian friends,

Your, &c. &c.

W. YATES.

On reaching Point de Galle, the southern extremity of Ceylon, where the steamers touch, previous to crossing the Indian Ocean, he wrote again to his wife.

My dearest Martha,—We have just arrived at this place, about ten o'clock in the morning, and shall stay here twenty-four hours. I feel much the same as when I wrote to you from Madras, and am obliged to take an opium pill every night. If I am not better in crossing the Indian ocean, I shall find it hard work to get across the desert: but He who has helped me thus far is able to conduct me in safety to the end of the

journey. In his gracious care I confide. I have experienced every kindness and attention on board. Mr. Logan, an indigo planter, who is returning with his child, having lost his wife by cholera, is very kind. He is well acquainted with Mr. Leechman and his wife's family. Also Captain Shortrede, of whom Mr. Pearce will tell you. Particularly Mr. Wardlaw, who came on board at Madras. He is the son of Dr. Wardlaw of Glasgow, and was a missionary of the London Missionary Society at Bellary. Though in the country only three years, his general health has failed, especially his eye-sight. One eye he is unable to use at all. What reason have I to be thankful in having been permitted to labour so long? He was well acquainted with Mr. Tucker, having been a fellow-student with him at Glasgow. A Mrs. Holroyd too, has been very kind. So you may be quite at rest, that all will be done for me that can be done. My love to Ann, Mary, and William, to brethren Thomas, Pearce, Wenger, Evans, Leslie, Morgan, Denham, and to all inquiring friends and neighbours.

Yours, very affectionately,

W. YATES.

After leaving Point de Galle, the weather became exceedingly rough, and the heat was so intense, that the glass stood constantly at 98° and 100°, while a tremendous sea required that every avenue for air should be closed. Dr. Yates was still able to make a few memoranda, notwithstanding the violent tossing of the ship.

June 14th.—Left Point de Galle about ten this morning, to cross the Indian ocean. Rough all day, as on entering the Bay of Bengal. Complaint worse.

15th.—Sabbath. No service. The captain asked me on Saturday if I should be able to conduct it? I said that I felt quite unable. The day rather cloudy and rough as before.

16th and 17th.—Cloudy and rainy. The last three days not out of my cabin. The saloon more noisy, all being obliged to

keep out of the rain. This weather being unfavourable to my complaint, I suffer considerably. Somewhat comforted by the prayers and conversation of brother Wardlaw, who has visited me morning and evening.

18th.—A bright day. Enabled to be on deck twice; before dinner, and after. To this time, I have not sat down to one regular meal,—breakfast, tiffin, or dinner.

19th.—

On this day, after a last attempt to use the pen, which in so many languages had copied the oracles of God, his feeble hand could only inscribe the date! It was his final effort! The 20th brought a relapse, from which he never sufficiently rallied to warrant any hope. The Arabian sea is often terrific in the monsoons, so that a voyage in June, July, and August would, if possible, be avoided by persons in health. To an invalid, and especially one so utterly exhausted, the distress must have been indescribably great. On reaching Aden, Captain Shortrede added to many previous expressions of Christian courtesy, a kind regard to friends at Calcutta, by writing a detail of the case to Mr. Pearce. After leaving the fantastic rocks of Aden, and the romantic but desolate scenery of Arabia Felix, they passed through the Straits, which, as the name Babel Mandel signifies, proved indeed, "the Gate of Affliction" to the dying man. With a burning sun, and the very waves of the Red Sea as hot as the sultry atmosphere, existence became insupportable. Once or twice, when an attempt was made to admit the air, a sea broke in upon the expiring saint, who was therefore compelled to endure the suffocating heat. At length, exactly a month after he came on board, the struggle terminated—the voyage of life was

ended, and the haven of eternal rest gained, before this first part of the voyage home was completed. The ship was still three days' sail from Suez, in lat. 19° N. long. 39° E., when, on the 3d of July, the exhausted sufferer fell asleep in Jesus.

There was a time when a learned missionary, the devoted Carey, was ejected from a British ship with contumely, as if her very planks would have been contaminated, had he continued to tread her deck—surely the change produced in one half century should call forth the adoring gratitude of the church of God! His successor in the great work of translating the Holy Scriptures, dying at sea, received the most honourable interment which circumstances allowed. A coffin was prepared—the flag was lowered—the funeral service was read by a brother missionary—as many of the crew as could be spared, were assembled—the officers and passengers generally joined in the solemn act, while the untiring engines ceased their giant labours, and unimprisoned vapour escaped free as the spirit which had fled. Thus were the precious remains committed to the sea—the wave parted for a moment, and, as the liquid grave deepened, gently did the displaced waters still lower and lower, close over the descending corpse, till imbedded in the sands, it found its final resting-place. A moment more, and when all trace of gurgling had disappeared, the wheels revolved, and again the vessel moved on in her majestic course! Thus mortals sink in death, the tide of life rolls over them, and all the world's activity proceeds, as if no such event had happened!

Musings, solemn and sacred, could scarcely have been avoided or repressed. Many a thought doubt-

less crossed the minds of the living—some whisperings of conscience, it may be, made themselves heard. The chief object of that holy and devoted man, had been to give to heathens those words of eternal life, so seldom read, so little prized. "How great the contrast between myself and him!" "Into what must this be resolved?" "What will be my own feelings at death?" "How shall we meet before the throne of God?

The *Bentinck* returned at her appointed time, and reached Calcutta on the 3d of August, exactly two months after her departure. The public papers contained the announcement, as of an "event that would cause sorrow in the heart of every Christian interested in the cause of missions;" and again, Captain Shortrede addressed Mr. G. Pearce, communicating the melancholy tidings, as follows:—

Ship Bentinck, off Suez, 6th July, 1845.

My dear Mr. Pearce,—My letter from Aden of the 28th ultimo, will have informed you of the state of Dr. Yates's health, and of the little hope we then could entertain of his holding out much longer. It is now my very painful duty to intimate that our worst fears have been realized, and that our brother has been removed and released from his earthly labours. He departed in composure and peace on the 3d, at about two o'clock in the morning, and his remains were committed to the deep at ten a. m., with all the respect which could be desired.

From the state in which Dr. Yates was from the time of his relapse on the 20th, I thought it inexpedient to converse much with him, knowing as I did that Mr. Wardlaw read and prayed and conversed with him as much as he was able to bear, and I thought it best to let this intercourse proceed without interruption. It seemed most likely to be profitable and satisfactory when his attention was least distracted. Mr. Wardlaw will send you an account of his interviews with him as soon as he can get

it written out; and most probably it would have reached you along with this, had we not been likely to arrive a day earlier than we expected, and had Mr. Wardlaw's health allowed him to write under the continual interruption and excitement of his position. His account will probably follow this in about a fortnight, if he should be unable to write before we meet the Indian Mail from England; but under the circumstances this is unlikely.

Before despatching my letter from Aden, I showed it to Mr. Wardlaw, and on seeing Dr. Yates on the morning of the 29th, I told him that I had written, for which he thanked me and added, "I suppose you have not given them much hope." I said I had endeavoured, as far as I could, to give a simple statement of the circumstances, and offered to read to him any part of it. He intimated that this was unnecessary, as he could not attend to it. On another occasion I saw him, and he was unable to do more than merely press my hand with a kind smile. Again I saw him and asked him how he felt, he said, "decidedly weaker." I mentioned to him that the great difficulty on reaching Suez would be for him to get across the desert; but that I should do all in my power to facilitate his progress, though I feared I could not do much. He mentioned that a night or two before, he had had a very severe struggle, from both his complaints at once; and I gathered that he himself scarcely expected to reach Suez, and seemed fully aware of his situation. I do not recollect that I spoke to him again after this; for as he spoke with some difficulty, and to listen to what was said being evidently an effort, and as I was in communication with Mr. Wardlaw, it seemed not desirable to speak to him more than was indispensable. On the evening of the 2d Mr. Wardlaw told me that he thought him not likely to survive long, as he saw a gradual change for the worse, and that afternoon had remarked that his nose had a very peculiar and deathlike expression. I thought this indicated that death was even nearer than Mr. Wardlaw supposed, and said so on our parting for the night. At about 10 p.m. Mr. Wardlaw was called, as Dr. Yates was considerably worse. He found him in much pain, with difficulty

of breathing, which continued till a short while before his dissolution, when he seemed to be much freer from pain, and at last he departed with scarcely a struggle.

His end was peace, having the full assurance of faith, and a strong but humble hope of shortly being with Jesus; and that nothing could separate him from the love of God in Him. With our united sympathy for the bereavement you and his other friends have sustained, believe me yours sincerely, &c.

Mr. Wardlaw delayed writing till he could do so more at leisure, on board the *Oriental*, when they were pursuing the voyage in the Mediterranean. This letter, replete with Christian love, cannot be read without awakening grateful feelings to that compassionate Saviour, who sent his angel to comfort his apostles, for having thus provided consolation for the dying missionary, by the presence of such a friend.

His letter was addressed to Mr. G. Pearce, and a copy was forwarded to the Secretary, Rev. J. Angus, of London. The substance is as follows:—

Saloon of the "Oriental," July 12th, 1845.

* * * * When I came on board at Madras, I found that our dear brother, though rather better than when he left you, was still in a very precarious state. This made me anxious to be with him as much as possible, and as far as the enfeebled state of my health would permit, to minister to his wants. Every morning that it was in my power, I paid a visit to his cabin, and when he was able to hear it, read the Scriptures to him and prayed. In the evening the state of my eye-sight prevented me from reading, but before he went to rest for the night I knelt beside him and offered up a short prayer; and it was seldom that he had strength for any thing more. He frequently said, as I was leaving him, "Thank you, dear brother, for your kindness;" while I felt it a privilege to be able to con-

tribute in any way to his comfort. I was much with him at other times also, and the more I saw of him the more I loved him, and the more desirous I was to serve him.

After we sailed from Madras, he continued for a season to improve. He was able to be a good deal on deck, the weather being fine. His spirits revived, and he seemed to be gaining strength. Hope was inspired that he would be permitted to reach his native land. In the hope which others were fond to cherish, he himself participated, while at the same time he was entirely resigned to whatever it might seem good to the Lord to appoint. I happened one morning to read the 118th Psalm; when I finished he repeated the 18th verse, "The Lord hath chastened me sore, but he hath not given me over unto death:" adding, "These are remarkable words, they seem so applicable to my case." "Yes," I replied, "the Lord hath indeed stricken you sore, and I sincerely trust that he will not yet 'give you over unto death,' but we know not what may be the ordering of his providence." "No," said he, "and whatever he orders is right: I am entirely in his hands, and there I would leave myself. Let him do what seemeth unto him good."

It was only a few days after this that he had a severe relapse. On the night of the 20th of June, Dr. Jones was called to see him. He found him alarmingly ill. He was suffering from a severe attack of the disease under which he had for many years laboured. The pain he endured was so violent, and the exhaustion caused by it so great, that had the attack continued much longer than it did there is reason to think that he could not have survived it.

From this time all hope of his reaching England was at an end, and fears began to be entertained that he would not live till we arrived at Suez—fears which were but too truly realized. When both Dr. Stevenson and Dr. Jones expressed their serious apprehensions as to the result, it seemed desirable to let him know their opinion, lest he should have any arrangements to make before his death. I agreed to do so, assured that the communication of such intelligence would not disturb the tranquillity of his mind. Nor did it. He seemed prepared for the

information, and said, "The will of the Lord be done! He is very gracious, and I have no desire beyond his pleasure."

Shortly after this he became fully sensible that the time of his departure was at hand. As an evidence of this, and as a proof how calmly he anticipated its arrival, he one day put into my hand a small packet, saying, "This contains a likeness of the late Mr. De Rodt; I shall feel obliged if you will take charge of it, and convey it to the directors of your society. I expected to have had the pleasure of doing so in person, but there is no likelihood of that now."

His mind was throughout calm and serene. Even in the moments of most poignant suffering (and he suffered much latterly), I never heard him breathe a "murmuring word." He seemed entirely reconciled to all that his heavenly Father saw meet to lay upon him. I said to him, on one occasion, when he was feeling considerable pain, "You are a great sufferer." "Yes," he replied, "but my sufferings are nothing compared with my deserts, and with what my Saviour endured on my account; and there is a glorious prospect in view. How beautiful," he continued, "is the language of the apostle, 'Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' We have glory for affliction. The affliction is light—there is a weight of glory. The affliction is but for a moment—the glory is eternal."

From the nature of his complaints, it became necessary to administer powerful opiates, consequently he was often unable to converse with me; but when he was able to give expression to his thoughts, he continued to do so as one who had long felt the value of the great truths of the gospel, and who had been accustomed to draw from them the consolation and joy, which they are fitted and designed to impart.

For himself he had no anxiety. It was manifest that death, in any form, had no terrors for him. He reposed with lively confidence on the grand doctrine of the cross, and the promises of a covenant-keeping God. I said to him one day, "The promise of the Saviour is, 'I will never leave thee, nor forsake thee.' You feel that he is true to his word?" "Oh yes," he

replied, "he is with me now, and will be with me to the end. 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.'" He added, "'I know in whom I have believed, and that he is able to keep that which I have committed to him against that day.'" If he had any anxiety it was for those loved ones, whom he was called to leave behind. But when speaking of them he said, "The Lord will provide! It is the will of my Master to call me away, and he will take care of those who remain. They are safe in his hands."

A few days before his death I asked him (as was my wont on entering his cabin) how he felt. He replied, "I feel myself sinking; I fear I shall not be long with you now: but I can say with Job, 'All the days of my appointed time will I wait till my change come.'" "And you can add," I continued, with him, "'I know that my Redeemer liveth.'" He went on himself to the close of the passage, "and that at the latter day he will stand upon the earth, and that though after my skin, worms destroy this body; yet in my flesh I shall see God.'" After a short time I repeated these words, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day;" adding, "You can adopt that language, cannot you?" He remained silent for a few moments, and then said, "With many imperfections, with much that makes me feel myself an unprofitable servant, I have endeavoured, during my sojourn in India, to do my Master's will, and to fight in his cause." "And you feel," I continued, "that it is a good fight in which you have been engaged?" "Oh yes," he replied, "if I had a thousand lives I would deem them well spent in the service of Christ, and would willingly sacrifice them all for the sake of him 'who loved me, and gave himself for me.' My only regret," added, "is, that I have been so soon called from the field."

The following morning I read the 40th chapter of Isaiah to him. As I closed, he said, "I have found, and still find, in my experience, the truth of these words, 'They that wait upon

the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.'" He then proceeded to speak in a very pleasing way of the perfect peace of mind, which he enjoyed in a sense of the Divine presence and favour, and in a simple and undoubting reliance on the wisdom and love of his heavenly Father. I then read the 15th chapter of the 1st Epistle to the Corinthians. When I had finished, I said, "You, dear brother, can adopt the language, 'Thanks be unto God who giveth us the victory?'" "Yes," he said, "'through Jesus Christ our Lord,'" laying all the emphasis he could on these words. "There is," he continued, "an ellipsis of the sense, in that verse, but it is easily supplied." He then stated clearly and beautifully (though his voice was so faint that I could scarcely catch what he said), how we had the victory through Christ, as "having by death destroyed him that had the power of death," dwelling especially on the perfection of his righteousness and the all-sufficiency of his atonement. After a little, he said, "Victory, is a word full of glory. It is recorded of a great general, that on being wounded to death, just as the enemy were about to flee, he exclaimed, 'Mind not for me, the victory is won!' How much more may we exult in the consideration that our Redeemer has triumphed over death, the completeness of the victory being strikingly expressed in his own words, 'I beheld Satan fall as lightning from heaven.'" He seemed to be much exhausted, and I left him to repose a little. During the two succeeding days I saw our brother frequently to inquire how he did; but, from the cause already mentioned, he was in such a state as to be unable to listen to the reading of the Scriptures or to engage in conversation.

On the morning of the 2d of July I found him very far gone. He had begun to suffer from difficulty of respiration. "You enjoy peace of mind?" I said. "Yes," he replied, "and now I long to be released. Come, Lord Jesus, come quickly!" I repeated these words, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things, present, nor things to come, nor height nor depth, nor any other

creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord;" and then asked him if he enjoyed the same delightful persuasion with the apostle? "I do," he replied; "It is here (laying his hand upon his heart), and it is deeply, immoveably fixed." I then asked him if there was any particular part of the Word of God which he would like to hear? He said. "I shall feel obliged if you will read the translation of Elijah." I did so, and then read part of the eighth chapter of the Epistle to the Romans, and engaged in prayer; after which he said, "I must lie quiet a little." I left him accordingly.

He dozed the greater part of the day, so that I was unable to have any further conversation with him. About ten at night his servant came to tell me that he was much worse, and that Dr. Jones wished me to come and see him. I went immediately to his cabin. I saw that the hand of death was upon him. The difficulty of breathing had greatly increased; so much so that he could hardly articulate. He was quite sensible, however, and continued so until he breathed his last. "You are happy?" I said. "Yes," he replied. "You rejoice in Christ Jesus?" "Oh yes!" "You suffer much outwardly, but there is peace within?" "Yes." "All then is well!" "Yes." I saw that it was painful for him to answer my questions, and thought it better not to trouble him further. I then took my seat at his side to witness the final scene, and minister to his relief, if it were in my power; and I shall not soon forget the thrilling interest with which I watched over him—an interest rendered the more intense by the circumstances in which he was placed—at sea, and far from those dearest to him! During the few closing hours he was very restless, and never remained for any length of time in the same position. I anticipated a severe struggle, but there was none. An increased hardness of breathing told that the last moment was near. It ceased, and all was over! At ten o'clock in the morning his remains were consigned to the silent deep. By the captain's request, I read the "Burial Service" of the church of England, as I felt that it was every way appropriate in the case of our dear brother.

The engines were stopped while I did so, and nearly all the passengers were present in token of their respect for the deceased.

The thought of his thus finding a grave in the dark waters may be painful to natural feeling; but grace can triumph over nature. We know that "the sea shall give up its dead," and, thanks be to God, we can say over the closing billow, as well as over the closing earth, "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them!" * * * *

Farewell! May the Father of mercies bless you; and in duty and in trial may "the joy of the Lord be your strength!"

Believe me, in Christian sympathy and love,

Ever affectionately yours,

JOHN SMITH WARDLAW.

To Rev. Mr. Pearce.

Many a tribute was paid to the memory of the distinguished missionary.

It is due in the first place, to refer to that church which he had served so faithfully during many years, who passed an appropriate resolution: and their estimable and beloved pastor, the Rev. Andrew Leslie, preached a funeral sermon to one of the largest assemblies of Europeans that had ever been convened in Calcutta. At the request of the congregation meeting at the Independent Chapel, that place of worship was used for the occasion; and the spacious house was crowded, so that the very aisles and pulpit stairs were occupied—a circumstance quite unprecedented in the East. The sermon was heard with hallowed attention. Both in sentiment, talent, and power, it was worthy of the occasion. It was immediately committed to the press, and a second edition was called for within five days. The author has freely used all the materials

which the discourse and appendixes supplied; and to Mr. Leslie, as well as to Mr. Wenger, he has been further laid under great obligations, for such letters and papers as could be found.

The following portraiture is from the Members of the Missionary Conference. Adverting to "the rare worth of their departed friend and brother," they say:—

His individual character was sufficiently marked by many admirable qualities. He was a man of naturally masculine understanding; but it was an understanding little liable to be warped by partizanship or misled by prejudice. He was a man of acute discernment; but it was acuteness which never degenerated into illiberality or acrimony. He was a man of great and extensive learning; but it was learning without parade, singularity, or pedantry. He was a man of genuine philanthropy; but it was philanthropy without ostentation or vanity. He was a man of devout and fervent piety; but it was piety removed alike from the formalities of superstition and the rigours of aceticism.

His social character was distinguished by many estimable and attractive features. To his family he was endeared by his truly amiable tenderness, alike in the conjugal and parental relationship; to his immediate friends, by the gentleness of his temper, the cheerfulness of his disposition, and the suavity of his manners; and to the numerous circle of his general acquaintance, by his extreme readiness to oblige, the judiciousness of his counsels, the strictness of his integrity, and the sincerity and steadiness of his attachments. He could praise, and he could reprove too, as occasion called for it; but his praise was without exaggeration, and his reproof without asperity. His charity never allowed him to think the worst of any, but the best of all. Deeply conscious of his own short-comings, he would not magnify the infirmities of others, but pity and pray over them; deeply sensible of his own obligation to the undeserved mercies

of God, he would not envy the excellencies of others, but see in them fresh tokens of a Father's love. Towards Christians of other denominations he was tolerant without latitudinarianism, and faithful and just without bigotry. He could discern and rejoice in an inward and substantial unity amid much outward and circumstantial multiformity. His constant endeavour was practically to prove that, "in things necessary there should be unity; in things not necessary, liberty; and in all things, charity."

His professional character had its own peculiar excellencies. As a trainer of youth, a preacher to the heathen, and a pastor of a flock, he showed forth his works of faith and labours of love, with such meekness, patience, and forbearance, that he never appeared as a lordly superior, but rather as a servant or helper, ministering comfort and edification to all around. But the sphere of usefulness which from the first he specially cultivated, and which, of late years, absorbed nearly the whole of his strength and energy, was that of Bible translation. In this department of missionary labours, the mantle of the venerable Carey had worthily fallen on him. In his varied attainments and achievements therein, he latterly stood alone; and his lamented decease has left a blank in it which cannot be immediately supplied. In this, his own favourite and chosen vocation, his devotedness was intense and entire. In reference to it, he seemed to adopt and live out the saying, that he "must never think to put off his armour, till he was ready for others to put on his shroud." The unreserved consecration of his time, his talents, his learning, and all, to the furtherance of this noble branch of evangelistic labour in the land of his adoption, he has himself unconsciously but finely embodied in words familiar but immortal, when on hearing the decision of his medical attendants as to the necessity of a temporary removal to his native shores, he remarked, with faltering voice and tearful eyes, "They have *condemned* me to go home." That earthly home he was never destined to reach. Before he had advanced half way towards it, his heavenly Father was pleased to call him to another and better. All that was perishable of Dr. William Yates was con-

signed to the bosom of that "Red Sea," the wonders of which on the ever memorable night of Israel's deliverance, he had so often helped to transfuse into the languages of myriads in these eastern climes.

The Bengal Hurkaru, not only bears its generous testimony to the estimable character and high literary attainments of Dr. Yates, but urges claims on the government for pecuniary consideration, in reference to the bereaved family. Such a point does not lie within the province of a biographer; but if society knew its true interests, while military heroes are recompensed with honours and wealth, martyrs to the cause of philanthropy, literature, and religion, who do more to elevate the nations, than all the warriors of an age can effect, would not be utterly overlooked!

Mr. Wenger was more intimately associated with Dr. Yates in his principal occupations than any one now living, and from his pen some particulars may be added:—

As a scholar he was remarkable, not only for the solidity and extent of his learning, but also for his talent to turn it to good account. In Sanscrit, I believe, he was equal to the most celebrated. His Bengalee Bible, I have little doubt, will gradually become the standard of the language. He equally excelled in Urdu, (or Hindostanee) and his introduction to that language has long been a standard work. Hindee, Persian and Arabic, he was familiarly acquainted with. The knowledge he thus possessed he applied to the advancement of Christian and general science in India. Simplicity, humility and firmness, were his prominent characteristics.

In another letter, printed with Mr. Leslie's funeral sermon, are the following passages respecting the Bengalee version, from the same pen:—

If it had been the work of a total stranger, I do not think he would or could have shown a more candid disposition. It is true that once when I had stated in the margin of a passage in the New Testament that many people strongly objected to his rendering of it, he wrote underneath, "I know it, my son, I know it:" but this was owing to his firmness, not to sensitiveness. So long as he himself could not see any thing wrong in a passage, nothing could induce him to alter it. He showed the most majestic disregard of all mere authority, whether of antiquity, or of numbers, or of a great name. He was shaken neither by clamour, nor by friendship, nor by importunity. His humility was quite as admirable as his firmness. He appeared to be sitting, like a child, at the feet of Truth, anxious to treasure up her every word, and to yield implicit obedience to her commands.

His first and foremost characteristic was a sincere and conscientious desire to ascertain and express the true and full meaning of the original. He was most careful, I may say most scrupulous, in cross-questioning his native assistants, in order to find out whether the Bengali words and phrases he used, did or did not convey to the native mind exactly what he intended to say: and he gave himself no rest until they did.

A second object in his translations was to avoid all that was unmeaning, perplexing, or superfluous. Often have I admired the beautiful simplicity, the transparent clearness, or the rich brevity of his renderings.

He also aimed at a style uniformly pure and dignified. He allowed of no vulgar expressions, and excluded, with equal firmness of determination, all high-flown Sanscrit terms. "Will not be understood," was the remark, by appending which he almost invariably condemned the use of such words.

If a finely balanced mind, endowed with splendid talents and enriched by solid and extensive erudition—if an immoveable firmness of conscientious conviction, rooted in an ardent love of truth, and chastened by humility unfeigned—if these qualities, accompanied by untiring industry, a tender conscience, and fervent prayer, constitute a biblical translator, then such a translator was William Yates.

The author has also been favoured with the following valuable critique, on some of the literary labours of Dr. Yates, from the pen of the eminent oriental scholar and Boden Professor of Sanscrit in the University of Oxford, H. H. Wilson, Esq., M.A., F.R.S., Member of the Royal, the Bengal, and the Paris Asiatic Societies, &c. &c.

The first work by which Dr. Yates became known to oriental scholars, was a Grammar of the Sanscrit language, published in 1820. It was compiled, as he acknowledges, from the works of his predecessors, Dr. Carey, Dr. Wilkins, Mr. Colebrooke, and Mr. Foster, and from the manuscript authorities current in the Bengal school. In the plan of his work Mr. Yates departed more widely than had previously been done from the systems of native grammarians, and sought to assimilate his Grammar in some greater degree to the character of European grammars. The peculiarities of Sanscrit, however, prevented him from pursuing any very wide deviation, and his work is not in any essential respects different from other similar compilations. Its chief advantages were its completeness and compactness. The Grammars of Colebrooke and Foster were unfinished; that of Dr. Carey was complete, but of unwieldy and inconvenient bulk, and too closely modelled upon native forms. The Grammar of Dr. Wilkins was of more convenient size, and of a luminous order, but it was a large and expensive volume, and imperfect in its syntax. Mr. Yates materially improved the treatment of this subject, and added a useful section on the elaborate Prosody of Sanscrit verse. The octavo shape of his volume rendered it convenient in use, and it was obtainable at a moderate price—considerations which strongly recommended it to students of the language, and notwithstanding the competition it had to encounter from the grammars of English and continental authors, reached to a second edition in 1845, in which very valuable additions have been made, particularly in the chapters on Conjugation.

A work that may be considered as a sort of supplement to

the Grammar was compiled and published about the same time by Mr. Yates, a Sanscrit vocubalary, arranged in grammatical order, and accompanied by explanations in Bengali and English. It was published under the patronage of the Calcutta School Book Society, in 1820, by which society also another useful elementary book, the Sanscrit Reader, compiled by Mr. Yates, was also published in 1822. Another work that may be regarded as of an elementary character, was an expurgated edition of the text of the Hitopadesa.

The publications of Mr. Yates in connexion with Sanscrit were chiefly confined to the dissemination of facilities for acquiring the language, and the only purely literary work in which he allowed himself to engage was an edition of the Text of the Nalodaya, a Sanscrit poem, relating to the adventures of Nala, and remarkable for its alliterative construction. To the text he added a metrical translation, with a critical review of the system of alliteration adopted by the author, and a grammatical analysis. The essay on the alliterative compositions of the Hindoos was previously published in the twentieth volume of the Asiatic Researches. The original poem, although not destitute of poetical merit, is an abuse of the resources of the Sanscrit language, and perhaps scarcely deserved the labour which Mr. Yates bestowed upon it; but his translation and illustration exhibit a singular mastery of a difficult subject, unparallelled industry, and a thorough familiarity with the sacred language and literature of the Hindoos.

The Hindustani likewise engaged the attention of Mr. Yates, chiefly with a view to the purposes of education, and in 1827 he published an Introduction to the Hindustani language, consisting of a grammar, a vocabulary, and a selection of exercises for reading and translation. An edition of this work was published by him in 1843, printed entirely in the Roman character—an attempt having been made, not very successfully, to substitute the English for the native alphabets hitherto in use, for the expression of several dialects current in Bengal and Hindustan. After a short interval the alphabet which ages had accommodated to the languages to which they had been applied

were resumed, and in 1845, a seventh edition of the Introduction was printed in the usual character. The multiplication of the editions is a sufficient evidence of the usefulness of this publication.

Some of the preceding works, as has been noticed, were compiled under the authority and encouragement of the Calcutta School Book Society, of which Mr. Yates was for many years an active officer, and in that relation bore a part in a variety of useful educational publications. Among them was a series of Readers, in prose and verse, extending to about a dozen volumes, proceeding from simple passages from standard English authors, to others of the most highly finished character. Very many of these were selected by Mr. Yates, and do great credit to his taste and judgment — the series was published by the desire and under the authority of the General Committee of Public Instruction.

The great object of Dr. Yates's literary acquirements was, however, connected with his missionary character, and was the command of such a knowledge of Sanscrit and of Bengali, as should qualify him to place the Holy Scriptures in the hands of the learned and unlearned inhabitants of Bengal, in an acceptable and intelligible form. In connexion with his friend and colleague, Mr. W. H. Pearce, he published in 1833 * a translation of the New Testament in Bengali, and subsequently a translation of the same in Sanscrit. Portions of the Old Testament were also translated into Sanscrit, and published by him from time to time—as Genesis, and part of Exodus—the Psalms of David—the Proverbs of Solomon, and the Prophecies of Isaiah, all of them presenting that improvement on the earlier translations which was to be expected from his scholarship and taste, and from the progressive advance made in the understanding of the object which translations addressed to the people

* Of this important work, a fourth and very beautiful edition was published in 1840, and in 1844 it underwent an entire and very severe revision; references and marginal readings were added, uniform in plan with those of the Old Testament since completed and published. This is regarded as a standard version.

of India should keep in view—intelligibility without the total sacrifice of elegance and idiom.

Extracts from testimonials of fraternal love and high estimation are also here preserved:—

The Committee of the Calcutta School Book Society having received the mournful intelligence of the death of the Rev. W. Yates, D.D., for many years Editorial Secretary to the Society, desire to express their unfeigned sorrow for so great a loss; and to record their sense of his eminent talents, his solid and extensive learning, his unwearied diligence, and of the important services he has rendered both to this society and to the cause of education throughout India.

The Committee of the Calcutta Auxiliary Bible Society having long entertained the highest admiration of his eminent piety, learning and usefulness, and cherishing now a grateful remembrance of his distinguished Christian character and his very important and valuable labours as a translator of the Scriptures, desire to record their deep sense of the great loss which not alone those who are engaged in the work of Bible translation or distribution, but all the members of the church of Christ, have sustained, by the removal of that remarkable and honoured man from this scene of his zealous and patient toil, to the rest which remains for the people of God, &c. &c.

The Calcutta District Committee to the London Missionary Society place on record their unfeigned sorrow at the removal of their late esteemed and valued fellow-missionary, the Rev. W. Yates, D.D. His death they deem a loss to the universal church. The varied talents possessed by Dr. Yates, all consecrated fully and meekly to the service of Christ in this heathen land for a period of thirty years, rendered him no ordinary man in the mission field, &c.

The language adopted by the Missionary Committee in London, as expressive of their views of a beloved and honoured brother and faithful servant of Jesus

Christ, may fitly close this memorial of departed worth.

Resolved,—That this Committee have learned with deep sorrow, the loss which the society, and the cause of missions at large, have sustained, by the death of their distinguished missionary, Dr. W. Yates, who expired while on the voyage home, for the recovery of his health. They desire to bow with humble resignation to the supreme Disposer of all events, who, in his most wise but unsearchable government, has called him to his rest in the maturity of his age, and the full vigour of his faculties. In assuring his widow, children, and parents, of their affectionate sympathy, the Committee would console them, by referring them to that holy confidence in God on their account, which was expressed by the dying lips of him they have lost; and condoling with his companions in the kingdom and patience of Jesus Christ, again afflicted by the removal of another beloved fellow-labourer, they would with them adore that Divine Lord, who is still present with his church, though his servants are not suffered to continue by reason of death. To the glory of his holy name, the Committee record their sense of the grace manifested in our departed brother, who for thirty years honourably and successfully occupied so many departments of service; and by prudent counsel and watchful superintendence, promoted the interests of the mission: while the modesty and simplicity of his character, combined with uncommon firmness and integrity—the extent and accuracy of his learning, connected with extraordinary application and industry—signally qualified him for his great work of translating the sacred Scriptures, and of improving existing versions. Generously declining other literary employments, for which ample pecuniary remuneration was offered him, he was enabled to bring his momentous undertakings to a good degree of maturity; so that his name has become associated with that of his illustrious predecessor, Dr. Carey, in the work of conferring upon the nations of India, and in their own tongue, the words of the living God.

Among the letters by the *Oriental* that were to be

forwarded "*via* Marseilles," and therefore were expected to reach London three or four days before the steamer could arrive at Southampton, was the following, addressed to the author, from the Rev. W. W. Evans; it is dated

May 26, 1845.

My dear Dr. Hoby,—Our much loved and venerated brother, Dr. Yates, is compelled to return to England on account of his health. As it is very desirable that you, his oldest and dearest friend, or some one else, if you cannot, should meet him at Southampton on landing; I write at his request and on his behalf, to induce you to make the effort. You will thank me for giving you this intimation respecting your very dear friend and brother. He will leave us by the *Bentinck* steamer to Suez, and arrive at Southampton three or four days after you receive this letter, as I shall post it *via* Marseilles. Dr. Yates has been a sufferer for some time, and his return to England is imperative. Very deeply shall we all feel his departure, but we yield him to our heavenly Father's gracious will; in the earnest hope that he may be spared to the church a little longer. We shall be as if deprived of our best friend and adviser when he is gone; but the Great Head of the Church lives, and will not leave nor forsake us.

Yours, &c.

W. W. EVANS.

On the day these letters were received, the ship-news in the public papers announced the event. It was due alike to a beloved friend and an honoured missionary, that all should be learned about his last sorrowful hours, which might be gathered from fellow-passengers; the author therefore proceeded to Southampton, and went on board the vessel lying in quarantine at the Motherbank. With painful misgiving the first inquiries were made. It might have happened that none but a heathen servant tended his

dying couch; that, like Henry Martyn, he breathed out his gentle spirit without a word of sympathy or of prayer. The suspense was short—an interview with Mr. Wardlaw set the heart at rest—every alleviation possible from human aid and Christian love had been granted. In either case it would have been well; for "precious in the sight of the Lord is the death of his saints:"—still it was a consolation to ascertain the incidents narrated. Some communications, thought to have been intended for the writer, were inaudible by Mr. Wardlaw. They were uttered when the dying man could not distinctly articulate, and when nature was entirely exhausted. But it matters not; cherished as his last words would have been, they could not have conveyed a fuller assurance of the cordial and confiding regard of the departed towards his biographer.

A few sentences only require to be added to the references already made. Dr. Yates was about the middle stature, of spare make, rather fragile appearance, and pale complexion. His countenance indicated a contemplative and serious mind; but, in friendly intercourse, was ever lighted up with a smile, while his hearty laugh often expressed the frank joyousness of his spirit. It was impossible to suspect a man of his mien and manners of any thing disingenuous; and from his own truthfulness he was little disposed to indulge suspicion or distrust. Cautious and slow in forming an opinion, he was firm in maintaining it; and with marked decision of purpose he pursued his course without hesitancy or wavering. With a calm consciousness of his own powers, he evinced a child-like simplicity and modesty. Free from arrogance and assumption, his quiet self-possession was undisturbed when associated with persons

of superior intelligence or elevated rank. Gifted with extraordinary powers of abstraction and application, his judgment was acute and solid, and, with untiring perseverance, he was seldom baffled or perplexed, but felt conscious of advancing toward his object. Language was his forte—with the power of acquiring a knowledge of tongues, was the purpose of consecrating all his acquisitions to the service of the truth. Classed among the first Oriental scholars of his day, the crown and glory of all his attainments was their subserviency to the translation of the Word of God. Endowed with many gifts, intellectual and moral, the church glorified God in him, because he had "obeyed from the heart that form of doctrine" which he lived and laboured to declare to the countless millions of Asia.

Dr. Yates was severely tried with bodily infirmities, but patience and fortitude were granted, and when worn down by sickness and pain, the grace and strength of Christ enabled him with scarcely any intermission, to pursue his work. The great secret of his success was prayer. He was a devout man, full of the Holy Ghost and of faith. A striking parallel might be run between his great predecessor, Dr. Carey, and himself, from their early life and secular occupation, to the very end of their days; but in nothing did these distinguished scholars and missionaries more resemble each other than in the humble, docile temper with which they sat at the feet of the Great Teacher, and learned of Him who was meek and lowly in heart. Both remembered His Divine saying, "One is your Master, even Christ, and all ye are brethren."

An inscription on a mural tablet placed in the Circular Road Chapel, Calcutta, perpetuates, as far as monumental marble can, the feelings of friends who knew him well, and lamented their loss and that of the church of God.

In Memory of

THE REV. WILLIAM YATES, D. D.

SECOND PASTOR OF THE CHURCH MEETING IN THIS PLACE,
A DEVOTED MISSIONARY, AND
AN ABLE TRANSLATOR OF THE SACRED SCRIPTURES.

BORN AT LOUGHBOROUGH, ENGLAND, DEC. 15, 1792;
ARRIVED IN INDIA, APRIL 16, 1815;
AND DIED AT SEA, N. LAT. 19°, E. LONG. 39°, ON HIS WAY TO HIS NATIVE LAND,
JULY 3, 1845,
AGED 52 YEARS, 7 MONTHS, AND 12 DAYS.

HE WAS DISTINGUISHED BY ELEVATED PIETY,
EMINENT WISDOM, UNDAUNTED FIRMNESS, CHILDLIKE HUMILITY,
EXTENSIVE ERUDITION, AND UNWEARIED DILIGENCE.

HE TRANSLATED
THE NEW TESTAMENT INTO HINDUSTHA'NI, AND HINDI';
THE WHOLE BIBLE INTO BENGALI,
THE NEW TESTAMENT AND A GREAT PART OF THE OLD
INTO SANSKRIT;
AND WAS THE AUTHOR OF MANY USEFUL WORKS
IN VARIOUS LANGUAGES.

THIS TABLET IS ERECTED

AS A TESTIMONY OF THE ESTEEM, AFFECTION, AND REGRET
OF THOSE WHO KNEW AND LOVED HIM;
AND AS AN ACKNOWLEDGMENT OF THEIR GRATITUDE,
THAT, THROUGH THE THANKSGIVING OF MANY,
THE GRACE BESTOWED ON HIM MAY REDOUND TO THE
GLORY OF GOD.

"For my name's sake thou hast laboured, and hast not fainted."—Rev. ii. 3.

MEMOIRS

OF THE

REV. W. H. PEARCE,

BY WILLIAM YATES, D.D.

ABRIDGED BY JAMES HOBY, D.D.

PREFACE.

The life of WILLIAM HOWARD PEARCE was contemporaneous with that of William Yates. As they were "co-workers" in a most important and varied series of missionary labours, it was impossible for Dr. Yates to write the Memoirs of his friend without producing a piece of autobiography which forms an appropriate supplement to this volume. The entire public lives of these distinguished servants of God were so blended, it is not easy to keep them separate — each thread is woven into the same texture—"lovely and pleasant in their lives, and in their deaths they were not [long] divided." The work of each was completed, although both were removed at a comparatively early age; the survivor lingered upon earth only to put the finishing touch to the labours of both. The volume of which an abstract, rather than an abridgment, is here given, presents an illustration of Mr. Wenger's remark, when he said, "I soon perceived that Dr. Yates was a man accustomed to labour with great expedition and imperturbable regularity." Mr. Pearce died March 17, 1840, and by August 1, the volume was ready for the press. It consists of 500

closely printed 12mo. pages, and forms a volume as large as the present; it was published early in 1841. The Sanscrit New Testament was at the same time in the press, and no other labours were remitted.

In answer to some suggestions made to Dr. Yates, he replied, in a letter dated July 10, 1844, "As it regards your inquiry about the Memoir of dear Pearce, you are at perfect liberty to do with it whatever you please. If by any process you can make it of any use to the church or the world, by all means do so." Pursuant to that permission, the work would have been abridged;—but how little was it then thought, that in the exercise of his judgment, the use made of it would be, thus to supplement the biography of his beloved friend and brother in Christ! Both are now "present with the Lord:" may survivors follow them, even as they followed Christ!

JAMES HOBY.

PREFACE TO THE FIRST EDITION.

In drawing up the following account of the life, death, and character of Mr. Pearce, the writer found himself called to the discharge of a very painful duty. The last three years have to him abounded in events requiring the exercise of faith and patience. In 1838, he was called to lament the loss of an affectionate and faithful wife; in 1839, of his beloved brother and companion Mr. Penney; and in 1840, of his long-tried and ever devoted friend, Mr. Pearce. Thus, one after another, and in this quick succession, has he witnessed the departure of his dearest associates; and now, of all who commenced the Mission with him in Calcutta, upwards of twenty years ago, none are left besides himself and the widow of his last deceased friend—all have been removed from this field of action, either by the providence of God, to other parts of the world, or by the stroke of death, to the spirits of the just made perfect. This last bereavement has been to the writer peculiarly distressing, and has brought forcibly to his mind Young's apostrophe to death:—

> Insatiate archer! could not one suffice?
> Thy shaft flew thrice, and thrice my peace was slain.

He knows not how to express his feelings for the loss of one so dear to him, except in the words of David, when lamenting over his dearest friend slain in the high places: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful."

It has been some relief and consolation, while lamenting the loss of his companions, to reflect on their excellences, and to attempt partially to describe them, and still more so, to realize the happiness they now enjoy in being added to the number of those who through faith and patience are inheriting the promises.

W. Y.

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LIFE OF W. H. PEARCE.

WILLIAM HOPKINS PEARCE was the eldest son of the Rev. Samuel Pearce, of Birmingham. If the term "fragrant" was ever appropriate in connexion with the name of one admired and beloved for a piety truly seraphic, associated with all that is benevolent and affectionate in the character of man, it may be truly applied to the name of Samuel Pearce. His son William resembled him in person, was animated by his father's spirit, and pursued the great object on which his father's heart was set. Mr. W. H. Pearce was born at Birmingham, January 14, 1794. He lost his father when he was about six years of age, and four years afterwards his beloved mother was also removed, leaving four children to the care of the church of God. So great was the esteem in which Mr. Pearce was deservedly held, these orphans were soon provided for. Upon this point, however, the father was called to die in faith. He appears to have had no idea of that flood of kindness which after his decease flowed from the religious public—but he believed in God, and cheerfully left all with him. A little before his death he said to Mrs. Pearce, "Oh that I could speak, I would tell the world to trust a faithful God! Sweet affliction; now it worketh glory, glory! O trust the Lord! If he lift up the light of his countenance upon you as he has done upon me this day, all your mountains will become mole-hills. I feel for your situation, I

feel your sorrows; but He who takes care of sparrows will take care of you and my dear children." This was the language of faith, which proved truly prophetic. Among other instances of Christian liberality, was that shown by Mr. Nichols, then of Nottingham, who immediately adopted William as his own son, and to the end of his life evinced toward him all the wisdom and affection of a father.

From his infancy William H. Pearce was trained to religious reflection. His mother wrote concerning him when he had been attacked with fever and was from home, "My dear William is a very desirable child; I feel all the mother yearning over him. I have enclosed a Bible for him. It has been long ready, and I hope he will receive it now as a token of his mother's love, the height of whose ambition is to see him feel the truths therein contained." That mother was not spared to behold what she desired; but not even her care, nor that of his father, could have exceeded the attention which Mr. Nichols paid to form the character of his adopted son. He was amply rewarded for it all by living to see his own virtues reflected by his ward, who grew up in his own moral likeness, devoted to objects of benevolence, and willing to make any personal sacrifice for their accomplishment.

William was placed at school with Mr. Goodacre, of Nottingham. His tender spirit was scarcely fitted to contend with the rough manners of many of his associates, yet by the sharpness of his intellect he made his way among them and commanded their respect. His gentle manners softened the minds of some, and rendered him an object of admiration to all.

He was ten years of age when he lost his beloved mother, whose death was a severe shock to his affectionate heart. Now that father and mother had left him to the Lord he was led to direct his thoughts and prayers above. He said to God, "Thou art the guide of my youth," "Thou shalt take me up." This youthful prayer was heard, and from this time the Spirit of God began to work in him.

While residing in Nottingham, William used to accompany Mr. Nichols to Arnold, a village at a short distance, to which

he went to preach; and there, the discourses heard, the acquaintance formed, but more particularly the conversation on the way, going and returning, were blessed to him—though they did not produce perhaps a decided change of heart, they prepared him for higher communications of Divine grace. Being now well disposed, and inclined to imitate those whom he saw active in doing good, he was encouraged to take a part in conducting the Sunday School. His own account of the state of his mind at this period, written some time afterwards, was as follows:—

"I can never recollect the period when the concerns of my soul did not in some measure occupy my attention: nor do I think that the good instruction I received when young ever totally lost its effect upon my mind. It pleased Him who ordereth all things after the counsel of his own will, to remove my beloved father in the midst of his usefulness, when I was six years of age; but the same gracious God in some measure made up the irreparable loss I had sustained, by putting it into the heart of Mr. Nichols, a Christian friend, without solicitation, to adopt me as his son, and with his esteemed partner, to show me that extreme kindness upon which I had no claim, and for which while recollection remains, I hope never to cease to be grateful.

"While under this excellent man's roof, at the age of ten, I was bereaved of my pious mother. I appear to have felt something more than mere natural sorrow at her death, and derived consolation under my heavy loss from the word of God. The death of my sister too, in 1809, I well recollect, led me to my Bible as my only refuge. The thoughtfulness this produced on my mind, and some pleasure in religious services, which the warmth of my natural feelings excited, led my friends, about that time, to consider me pious. Alas, I have reason to conclude that I was then a stranger to the regenerating influence of the Holy Spirit—I was yet "an enemy to God by wicked works;" having a form of godliness, I was without the power. Religion obtained my partial regard, as I believed it would make

me happy, but I did not consider holiness as an object of my supreme pursuit.

"In this state of mind I passed three or four years, with no regular concern about my salvation, until I began rapidly to decline in my attention to religious duties. Private prayer was always forgotten, or remembered only as a task. I rolled sin as a sweet morsel under my tongue, and privately indulged in the commission of it. How justly might God have left me!"

This description of declension, it is thought, must have referred to some part of that period which he spent in a higher class of studies at Bristol. Mr. Nichols and others had cherished the idea, that the orphan boy would one day be engaged in the work to which his father had been consecrated. To indications of piety there was added an acute understanding, and uncommon quickness of perception and comprehension. It was therefore thought right to place him at Bristol, under the care of Dr. Ryland, where he studied sacred literature as well as the classics, through a course of four years. During his residence at the college, his kind and wise patron addressed him several letters dictated by all the prudence of a father, and the piety of a man of God. To some of these it was observed that he replied, so as studiously to avoid saying any thing regarding the state of his heart. Upon this circumstance the watchful guardian remarked in a pathetic and forcible strain; but withal with so much discretion, that he drew forth eventually some of his feelings on Divine things. The following are extracts from some of the letters written by Mr. Nichols:—

"My dear William,—Be assured that your welfare, both of soul and body, in respect to the life which now is, and that which is to come, lies near my heart; and only from a hope that your advantage would be more extensively promoted by a removal to Bristol, could I have been reconciled to your departure for so long a season, or to so great a distance. Let me therefore affectionately warn you against those sins by which so many youth are corrupted and hurried on to ruin—such as vain and

foolish words—filthy and unclean conversation—prevarication, which is very near akin to lying—and taking the Lord's name in vain—and, shall I say, profane and angry words? Carefully avoid all those who are guilty of such things, for you know Him that hath said, 'Evil communications corrupt good manners.' I write not thus, to shame you, for through the restraining grace of God, you have hitherto been preserved from these evils; but because I love you, I warn you. Conduct yourself, towards your teachers, and especially towards Dr. Ryland and Mrs. R., with all humility and teachableness, diligently adhering to their instruction, advice, or admonition. Beware of giving at any time, pert or saucy answers. The kindness you and your sisters and brother receive, are for your father's sake, and that God, who loved your father, causes us to love you, for his sake. This is your sowing time, in which you are required to lay up in store a stock of useful knowledge against the time to come, not only for yourself, but for society too; 'for no one liveth to himself.'

"I wish you had sent me a more particular account of your own mind, what pleasures or perplexities you are the subject of. I hope you could write freely to me on such occasions; for though I feel concerned for the health of your body, and your comfortable accommodation, in temporal things, yet be assured, your spiritual and eternal interest is of greater moment with me, and on behalf of which, I am the most importunate at a throne of grace daily, that you may savingly know, love, and serve the Lord Jesus Christ all the days of your life. Now, if you would enter a little into some of the exercises of your mind, in your correspondence, I should not have to complain of so short a letter as your last was. My love to you, my dear boy, would have rendered any account of your own state, whether of body or mind interesting. I expect you are attaining knowledge by books; but, what is the knowledge you are laying up from trial or experience? What have you learnt of yourself, and of Jesus Christ? What gives you the most pain? And what the most pleasure? After what are you most ardently longing? I wish I could prevail with you, my dear William, to be free and open on such

subjects with me. Why should you be reserved? Such communications would serve to regulate my prayers on your behalf, and administer joy to my heart, if you are walking in the ways of God."

Others united both in prayers and exertions for his sound conversion unto God. The death of his elder sister, also about this time, produced, for a season, a very salutary effect upon his mind, which made many hope for the best, respecting him. Mr. Vernon,* an amiable and truly pious young man, who was studying for the ministry at Bristol, took a lively interest in his spiritual welfare, and wrote to him occasionally, while they were separated at the vacations. One letter was as follows:—

"You will have observed, I doubt not, my dear W., that I have appeared latterly more particularly interested in your welfare. —Indeed, I have always felt this, the memory of your father justly entitles you to regard; but latterly, I have found more pleasure in what I have known and learnt of your conduct. I indulge the hope, with the most pleasing anxiety, that you have become truly concerned for the welfare of your soul, and that you feel your heart powerfully impressed with the importance of true religion. Suffer me, in the most affectionate manner, to advise you to cherish with the most anxious care, every impression you receive which is favourable to religion. You are convinced, I am persuaded, that this must be possessed in order to obtain true happiness. You cannot think of leaving the present world without possessing it. You are convinced, that nothing so much tends to promote the comfort, usefulness, and respectability of men, in this world, as true religion. You are aware of the recommendation which it bears—it comes ftom God—it renders us like him—it prepares us for the everlasting enjoyment of him. You are sensible of the miseries which must be consequent upon neglecting it—the loss of the Divine favour—the direful apprehension of coming woe at present, and the future and endless endurance of it in another world. Feeling persuaded that all I have suggested has long ago been known to you, and to the truth of which you will readily assent, I have not now mentioned it with an expectation of interesting you with its

novelty, but rather with an affectionate desire of deepening those convictions, which have, I trust, already begun to operate upon your mind. Let me say for your encouragement, those convictions are tokens of good. Bless God for possessing them. Pray for their preservation. Endeavour to know well your true character—what disposition is likely to ensnare, what temper to distress you in future life: seek from God grace to correct what you find amiss; for now much may be done of this nature, which fixed habit and long indulgence render impracticable. Endeavour to realize the power of the gospel upon your heart—derive your motives of piety hence, and this will render it pleasing—seek direction of God with regard to your future life, and let it be your first concern to honour him in the manner in which he shall appoint.

"J. VERNON."

In another letter he says,—

* * * "Our friends are undoubtedly to be reckoned among the choicest blessings of our great Benefactor, and you will, I am sure, unite with me in considering the sentiment of the poet as perfectly just: 'The friendless master of a world is poor.' If then, my dear William, human friendship is so estimable, and proves in so many instances the balm of life, it is natural to infer how superior must be the friendship of that Being whose resources of felicity are infinite, who is able to inspire courage in our souls under every present difficulty, to impart joy, pure and perpetual, in the upper and better world. To participate this exalted, this Divine friendship, we, my dear W., are invited by the gospel of our adorable Redeemer. 'Behold, I stand at the door and knock!' May we admit the Redeemer into our hearts, seek reconciliation with God through his merits, become his humble and decided followers upon earth, and wait his second appearance from heaven!"

At the close of his college course, Mr. Pearce came to the conclusion that he did not possess the qualifications, natural or moral, which were essential to the work of the ministry. His voice was weak and his utterance rapid; but it was the defect which he felt in the spirituality of his mind, which principally

induced him to decline the arduous work. He knew how intolerably irksome, if not impracticable, the ministerial life would be, unless supported by eminent piety and self-devotion: he therefore, for the present, thought it his duty to decline the heavy responsibilities.

On visiting Birmingham, and consulting his father's friends, Messrs. King and Potts, it was decided that some secular business should be selected, and although for the present disappointed in his hopes, Mr. Nichols acquiesced, advising him to be much in prayer for Divine wisdom; adding, "for this period in life is an important one, and much will depend on the next change." In the mean time Mr. Pearce returned to Bristol; where, shortly afterwards, the following interesting incident decided his course in a very unexpected manner. Among the estimable friends attracted occasionally to the college by the reputation of its president, was Mr. Collingwood of Oxford, the printer to the University. While he was sitting in the study, a youth came singing into the room, with a book in his hand; and having placed it on the shelf, and taken another, he went out, blithe and gay as he entered. Struck with his appearance and with his good temper and cheerfulness, Mr. Collingwood was led to make some inquiries respecting him. The precise circumstances were related to Mr. C.; which induced him (although he had before made up his mind not to take another apprentice) to signify to the guardians his willingness to receive William under his own care and instruction. How manifestly now, does this appear to have been one of those links in the chain of providence, which, by connecting the past with the future, introduced Mr. Pearce to such useful distinction.

When removed from Bristol to Oxford, placed in the family of Mr. Collingwood, and engaged in the active duties of life, Mr. Pearce seems to have been quite sensible of his privileges, and anxious to improve them. It would be difficult even to fancy a situation in which he could have been more advantageously located. His master was all that could be desired, as a scholar, a gentleman, and a Christian; and the Clarendon Press afforded him every advantage calculated to fit him for that

extensive sphere of usefulness which he was destined to fill in India. In writing to one of his guardians, soon after he was settled at Oxford, he remarks:—

"It is with pleasure that I now address you, to announce the safe arrival of my indentures, and the satisfaction I feel on entering upon my present situation for so long a time.

"The advantages of the situation are certainly great—an amiable, learned, and kind master, an accomplished and agreeable family, a faithful and affectionate minister, and all things of this nature, which deserve my gratitude to that providence which has fixed my lot in a situation possessing such manifest advantages, and gratitude to those friends whose kindness and concern for my welfare will, I trust, for ever endear them to my heart. Such friends—real, disinterested friends, are not granted to every one, nor are the advantages which they have procured bestowed upon many of the children of men. Truly I have felt the accomplishment of the promise, 'When my father and mother forsake me, then the Lord will take me up.' 'I will be a father to the fatherless.' Oh may the advantages which I enjoy, produce their suitable effects!"

The Clarendon Press was often visited by men of rank, and on these occasions the sprightliness of Mr. Pearce was sure to attract attention. An instance of this kind is cited by Mr. Collingwood when writing to him in India, many years after he had left the office. He says, "It occurs to me while writing, that Mr. Canning, who is going out as Governor-general of British India, once had some conversation with you, at the Clarendon Press, and I afterwards learned from good authority, that he was highly prepossessed in your favour. It is not indeed correct to say *prepossessed*—his favourable opinion of you was the result of an interview, still, there is some propriety in so denominating it. My reason for mentioning this is, that it may happen in the course of things, that the event alluded to might be of some advantage, if called to remembrance; for Mr. Canning spoke of you in such terms as showed the impression on his mind in your favour was not slight."

At Oxford Mr. Pearce became decided in religion—the good

seed early sown was not lost—it was cherished by the constant solicitude of friends, who referred to the great concerns of religion with so much judgment as never to offend or discourage. Of this a striking example is given in a letter from the late Mr. King, who wrote, "I could have wished you had said something relative to your progress in religion. I hope you have not lost sight of the importance of it. What are riches, worldly pleasures, personal gratifications, enjoyment of friends, without it? All are desirable when enjoyed and moderated by the fear of God! Let this, my dear William, be the first object of your pursuit, the all important thing in your estimation. Make the Doctor's lines your own:—

Were I possessor of the earth,
And called the stars my own,
Without thy graces and thyself,
I were a wretch undone.

Tread in the steps of your dear father, so far as he followed Christ, and you will not fail of being as happy."

He was still more indebted to Miss Collingwood, who at this period evinced a deep solicitude for his spiritual interests. She obtained from him a promise that he would read a portion of Scripture and of Doddridge's Rise and Progress, every day, and exerted considerable influence in bringing him to a decision in matters of religion. At this juncture a sermon preached by the late Mr. Hinton, then pastor of the Baptist Church at Oxford; and another by Mr. Price, from the words, "Choose ye this day whom ye will serve," affected him powerfully. Mr. Hinton's discourse was upon reconciliation to God, and in the evening of the day, the young inquirer wrote the following paper as an act of surrender to God.

"O Lord God Almighty, who hast promised that whosoever cometh unto thee thou wilt in no wise cast out, and that whosoever believeth on thee shall have everlasting life, accept, I beseech thee, O Lord, the heart that would be entirely thine. O Lord, I know of no happiness, I desire no pleasure to be compared with the honour of serving thee, and the happiness of conformity to thee; I feel no greater desire than that thy grace

may implant in my heart the express image of Christ. Under the idea that thou wilt assist me to obtain this conformity to thy will (if I sincerely desire it) by the operation of thy blessed Spirit, I would this evening solemnly dedicate myself, as in the presence of the heart-searching God, to thy service. O Saviour of sinners, help me to fulfil this dedication! O may it never be registered in thy book as a witness against me, but through thy grace, may I recommend by my conduct the blessed religion of Jesus, and may my companions know by my conversation that I have been with Jesus and have learned from him! Oh my blessed Redeemer, make sin hateful to my soul, hateful because thou hatest it, and fulfil in my soul all the good pleasure of thy will, and carry on the work of faith with power! Now, oh my blessed Redeemer, in thy strength, I would most solemnly and unreservedly dedicate myself to thy service and glory, wishing to make it my chief end, through the whole of life, to advance thy interest. O Saviour of sinners, accept this sacrifice:—

Here's my heart, Lord, take and seal it,
Seal it from thy courts above."

In writing to Mr. Nichols about this time, he thus remarks respecting himself: "Since I last saw you, I have I think felt the importance of religion and the favour of God in a stronger light than I ever before recollect; but this disposition was not manifested under one or two particular sermons—nor was it attended with those dreadful ideas of the justice of God, and consequently the fear of my immediate and eternal destruction by it—nor was it accompanied by those strong temptations of Satan, which I have frequently read of in the lives of eminent persons who have been converted in youth. These things frequently make me doubt the reality of the change. Still I saw enough of my own guilt and the just demands of God's holy law, to convince me of my ruined state without Christ, and I trust I felt a kind of joy and gratitude in the thought of having such a High Priest before the throne of God. I loved secret retirement, and still feel a great pleasure in it, accounting it the happiest part of my life, when spending the greater part of my

leisure time at the throne of grace, petitioning the Holy Spirit to descend as the Searcher of the thoughts and intents of the heart."

At this period of his life, Mr. Pearce took notes of sermons, prayed over them, and thus laboured after spiritual improvement. On one by Mr. Howard Hinton, from Psalm lxxxvi. 11. "Teach me thy way, O Lord; I will walk in thy truth, unite my heart to fear thy name," he thus remarks—"He particularly noticed the necessity of determination in the way of God, and of entire devotedness to his service; and observed that the grand distinguishing mark between a real Christian and a hypocrite was this—that the hypocrite would yield obedience to the laws of Christ only to a certain point, viz., till they interfered with his worldly advantages. Oh my soul, what art thou? Remember the commandment of thy Redeemer,—'Thou shalt love thy neighbour as thyself,' and act accordingly. Unless thou art willing to give up *all* for Jesus, thou canst not expect that he will give himself and *all* his inestimable benefits to thee. Lord, grant me this decided spirit, and communion with thyself, and this is all I desire."

By the use of such means, he often attained elevation of mind above the world, and strong consolation, as may be seen from the following:—

"This day God has graciously given me strength to rise superior to all worldly feelings, and has led me to exclaim with sincerity and fervent gratitude—

Now I resign my carnal hope,
My fond desires recall;
I give my mortal interest up,
And make my GOD my ALL.

"Indifferent to creature comforts, I felt only anxious to possess the favour of God—to be adopted into his family—to live to his glory. Warmed with the love of Christ, which I had been celebrating, I anticipated with joy that day when I should be more actively employed for him; and that still more happy day when I should see his face, and be for ever with him."

His desire to be useful led him to take an active part in con-

ducting Sunday Schools, in which service he was greatly esteemed and loved, as was attested by a parting address from his fellow-teachers, accompanied with a present of Pearson's Memoirs of Buchanan.

It was during the latter part of his time at Oxford, that Mr. Pearce first began to direct his thoughts to the East, and to make inquiries whether there was any way in which he could subserve the interests of the mission. He now entered into all his father's views and feelings, and like him panted for the opportunity of declaring to the heathen the unsearchable riches of Christ. While in this state of mind, he appears to have received a letter from Mr. Ward of Serampore, the purport of which must be gathered from the following reply, the date of which is not given:—

MY MUCH BELOVED AND HIGHLY ESTEEMED FRIEND,—When I received your interesting epistle, which through delay, I believe at Birmingham, did not reach me till twelve months after date (viz. March, 1813), I experienced a union of feeling with the writer which would have led me to an immediate answer, had not the importance of the subject demanded more serious consideration than the ardent feelings of the hour admitted:—when consideration had so firmly fixed my determination as to render an answer in the affirmative, as much as possible, to your gentle invitation, the basis of my reply, the inconsistency of my partial engagement to become in a short time a Baptist missionary, when I had not been myself baptized, again occasioned a delay till October:—and then I heard of the probable sailing of our brother Eustace Carey in the spring. (Then follows a concise detail of facts already given relative to his previous life and occupation, &c.) But when I think of India and your note as the well-understood call to 'come over and help us,' I feel dissatisfied with the comparative idleness in which I spend my days, and long to have every moment consecrated to the service of my Redeemer. How delightful the consideration which might animate, and which ought to animate every one of your compositors—'Every line which I have com-

posed may be the means of leading some idolater to submit to and love that Saviour of whom he was before ignorant, and of whom he would have continued ignorant, had not the Book of God been printed for his instruction and salvation!' Whereas I, for months and years perhaps, am employed only in contributing to the circulation of Philippics, or to the reading of the works of Demosthenes, Æschines, and Theophrastus. I shall be very happy, if the latter, of which I hope to send dear father Carey a copy, shall at all contribute to his amusement and relaxation from the beneficial, yet arduous studies in which he is so closely engaged. Will you accept the accompanying chart: it may perhaps be useful, and will derive some interest in your mind, from having been entirely composed by your correspondent. The shortness of the notice I received has prevented me from procuring several little things which I desired to send you.

"Yours, &c.

"W. H. PEARCE."

His example in resolving to devote himself to the mission was not without its effect upon others. His designs and inquiries were communicated to Mr. Fuller and Dr. Ryland, and made the subject of conversation amongst several of the students under the care of the latter. Two of these were led into the same train of thought and inquiry, and were induced to offer themselves to the society for foreign service: one of them, then unacquainted with Mr. Pearce, subsequently became his most intimate friend and colleague, "his brother and companion in tribulation, and in the kingdom and the patience of Jesus Christ."

The remarks here adduced will show what were the exercises of his mind at the time on this interesting subject.

"Entertaining some idea, that God has intended me for the honourable and important work of spreading his gospel, (whether at home or in India,) resolved to cultivate that idea as likely to be of great use, if it shall appear the will of God to employ me. Truly,

I long to tell to sinners round,
What a dear Saviour I have found.

"Felt much in reading throughout the last few days the first

numbers of the Periodical Accounts. "O Lord, if it please thee, employ me for the glory of thy most holy name in India, if I can there most essentially advance the interests of my Redeemer's kingdom. Nevertheless not my will, but thine be done."

"I feel more and more the necessity of humble dependance upon God, and entire devotedness to his glory, with respect to going to India: blessed be God, I have not an anxious wish—desirous, if it be his will, to go; and well pleased, if it be his will, to remain in England. O Lord, render me extensively useful and eminently devoted, and then I am satisfied.

Here, Lord, I give myself away,
'Tis all that I can do.

"Had the pleasure this morning at the office of seeing the excellent Dr. Stuart of Edinburgh, who in the most affectionate manner conversed with me on the subject of going to India. He told me that my tender constitution need not be considered as an obstacle, since a warm climate was favourable to constitutions of that kind; and by a due regard to diet (abstaining from fermented liquors of any kind) and by not exposing myself to the heat of the sun in the middle of the day, the climate would become nearly as beneficial as that of England."

Much anxiety was expressed from the feeble state of his health and the recollection of his father's lamented death. Medical opinions were taken, in reference to which and to correspondence with friends, he writes,—

"O thou, to promote whose glory I desire to spend and be spent—for whose approbation I am willing to sacrifice all I hold dear on earth, grant, according to thy promise, thy Holy Spirit to direct my steps to the promotion of thy interest in the world! If my desires may be gratified—if in India I can most advance thy glory, be most useful in the establishment of thy kingdom and the salvation of the world—direct the mind, and overrule the counsel of him on whom, in a great degree, the decision of my future life appears to be placed! If my desires are not according to thy will direct me, O my God! direct me to that preparation of mind, that course of action, by which I may best glorify thee at home!

May I have no will of my own, may it be swallowed up in the will of my heavenly Father! Whether in Europe or Asia, is indifferent if thou art there;—be thou present with me, and I must be happy. May no delightful prospect of felicity at home, have any weight in forming my determination. Great Redeemer, when I contrast it all with thy approbation at the day of God, I feel the desire annihilated. May I—this is my only request—may I, while or where I live, be continually engaged in thy service, may every power be consecrated to thy glory; while I live, may I live to thee—when I die, may I die to thee—and at length enjoy the thrilling transport which will arise from being addressed by the Judge of all, in that joy-inspiring sentence, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' Amen and amen."

The time for Mr. Pearce's remaining at Oxford having expired, and no definite news having been received from India in answer to his letter, as to the way in which he could serve the mission, he removed to Birmingham, and there commenced business, with the fairest prospects of establishing himself, and of being useful in the church over which his father had presided, However, when intelligence was received from Mr. Ward of Serampore, signifying how happy he should be to receive the son of his beloved friend, Samuel Pearce, and to have him as his companion and assistant in printing the Scriptures, Tracts, &c., he renounced all other prospects for the purpose of devoting his life to these important objects; and it is believed, would have done so, even had those prospects been a thousand times more flattering.

At Birmingham, Mr. Pearce allied himself by marriage with a respectable and pious family. On the 3d of April, 1817, he married Martha, second daughter of Mr. Blakemore, merchant; and among all the temporal blessings bestowed upon him by a gracious Providence, he ever acknowledged that of a kind and devoted wife as the chief.

His going to India was one of the points fully understood in his anticipated marriage, and when some objections were started

on the ground of his very delicate health, he was quite resolute, and determined at all adventures to pursue his course. The letter which we here quote, is a noble specimen of the triumph of an enlightened judgment over the strongest affection.

"You will not be surprised to hear that, since the conversation of last evening, when you with so much frankness informed me of your feelings with regard to accompanying me in my present state of health to India, (the discovering of which feelings, I am confident, has relieved you of a burden which had long oppressed you,) I have felt a depression of spirits, which the cares of business could not remove, and which the sweet enjoyment of religion alone could alleviate. *You* may imagine, I cannot *express*, my feelings. Still it is the *work* of the *Lord*, and in his strength, through all I will pursue it. Yes: should I be deprived of your society through life—the hope of which has given a relish to the engagements of business, fortitude under its difficulties, and joy to its success—I shall still love you; but still I hope to say, though with the tear of disappointed affection, yet with the holy dignity which the service of God so eminently inspires, "The Lord hath taken away:—blessed be the name of the Lord." Of this cup of bitter affliction I hope, I believe, I shall not be commanded to drink, but that scenes of mutual affection and extensive usefulness, shall cause our hearts abundantly to rejoice. May God grant it in his good pleasure!"

What were his feelings in the anticipation of proceeding to India, we learn from a letter written to the above, on the day he was accepted by the Committee.

"I hasten to inform you that, after a very pleasant discussion in the Committee this morning, they have determined unanimously that we should be sent out by the first conveyance we shall choose; that a committee of our dear Birmingham friends shall be appointed to see to our possessing every thing we need; and that Mrs. Ward and her family shall be invited to accompany us, if they can make it convenient. The God of mercies has gratified our wishes, and has thus far given us our hearts' desire. I long to see you, and to tell you all I think, and wish,

and hope, and pray for. The God we serve has given us life and health and all things, has crowned us with lovingkindness and tender mercies, has blessed us with the knowledge of his will, and has impressed us with the conviction that the gospel is the only balm for the moral miseries of the world,—and is this all? No, he has likewise said, "Go ye into all the world, and preach the gospel to every creature." In obeying this command, we are obeying the will of God, answering the great end of our existence—the glory of God and the happiness of mankind, securing to ourselves the approbation and blessing of the Best of beings, and eventually increasing, if we enter on this most important of all undertakings with proper motives, the eternal reward God has prepared for those who love him. O my dear M., let us pass through difficulties here—let the way be rough—let the passage be stormy—with Jesus for our companion and friend, we need fear nothing. His presence will support us—his favour continually bless us—God will bless us, and then we shall be blessed indeed. Mr. Hinton kindly came, and laying his arms around my neck, while he burst into tears, informed me of the determination of the Committee, and said he was losing his friends so fast on earth, that heaven appeared more desirable. The warm, affectionate salutation of the members of the Committee, the very kind attention of dear sister Anne, the recollection of your feelings, all combined to weigh down my mind, and to render me as oppressed by the events of the morning, as though I had received a negative to my request. But now I feel satisfied—grateful; I long for a protracted life—there appears a value in my exertions they never possessed before. I long to live to God, and more than ever desire that all I have, that all I love, may be entirely consecrated to his service."

In another letter addressed to the same beloved friend he has the following remarks:—

"In the first place, allow me to congratulate you on the honour which God has placed upon you, in appointing you a messenger of peace to the heathen. When I contemplate the state of the heathen world, perishing for lack of knowledge, and

am led to hope that God will employ us as the dispensers of his bounty, the communicators of the bread of life—will give to us the happiness of distributing the leaves of the tree which is appointed for the healing of the nations—and having given to us the water of life, will honour us so much as to allow us to dispense the blessing to others!—oh, my dearest, the idea gives to our engagements the solemnities of another world, and ought to excite us to the most earnest and affectionate prayers, for ourselves and for each other, for that grace which alone can enable us to war a good warfare, and at length to finish our course with joy! Let us recollect, too, that the honour of God is not like worldly promotion, attended uniformly with ease and self-enjoyment. It is rather the honour of the soldier, who receives the highest proof of the approbation of his commander, by being appointed to the most difficult and dangerous engagements. God acts so with his servants, and frequently shows his love to his chosen people, by calling them to dangers and even to death. But if difficulties and trials do attend us; if we are at length called to sacrifice our lives to our arduous exertions in the cause of Jesus, we ought rather to rejoice, since I trust we can say with the apostle, 'We are willing, not only to suffer, but even to die for the name of the Lord Jesus.' Let us, then, while we feel persuaded that our difficulties are much, very much less than those of our predecessors, rejoice in this consideration that, 'where there's no cross, there's no crown,' and commit ourselves with cheerful confidence to the care of our ever-living Friend."

The following lines, written many years afterwards in the album of Mrs. Pearce, express his satisfaction in this endearing union.

TO MY DEARLY BELOVED MARTHA.

June 19th, 1827.

Though other hands thy album grace,
Yet in it if thou canst not trace
Thy faithful husband's hand,
Thy book will seem but incomplete;—
Well then, my love, thy wish to meet,
I write at thy command.

Shall I begin to speak thy praise?
That were a theme of endless lays
To one who now has known,
More than ten years, thy constant love,
More faithful, yet more tender prove,
Through trials it has borne.

But I'll bless Him who gave me thee,
And made thee what thou art to me,
The best of earthly friends.
His name be praised for all the peace,
For all the sweet domestic bliss,
With passing years he blends.

Trials and pleasures not a few,
Painful and pleasant in review,
We have together shared;
While many friends have "passed that bourne
From which no travellers return,"
God yet our lives has spared.

What then remains, but that we give,
To Him our all while yet we live,
Use in His praise our breath?
Serve Him in every changing hour,
To Him consecrate every power,
And thus be His in death?

Our friendship, thus commenced below,
With holier, brighter flame shall glow
In heaven's eternal skies;
No sin, no sorrow cause a sigh,
But through a bless'd eternity
Our joys shall higher rise.

The following letter from Mrs. Blakemore contains the advice of a pious mother to her beloved children, when called to resign them to the service of God. It is worthy of being snatched from oblivion. Were there more mothers who could thus write, there would be more children who would profit by their admonitions.

Birmingham, March, 1817.

My dear Martha and William,—When I have silently contemplated your removal to India, my nature has had some-

thing to struggle with similar to what I felt (and still feel) on the death of your beloved father. How shall I be sustained? But the Lord alone has power to help. He has, and he can yet sustain me. Where is my love and resignation to Jesus Christ, if I repine at his wisdom and goodness? My dear companion in tribulation and the sincere friend of my heart, was sent for, but it was the Lord who sent, from the tribunal of whose love there is no appeal. 'My soul, wait only upon God.'

"If the same Lord send for a child to the extent of the earth, to be occupied in his service, shall I say nay? Shall I reject such employment? Shall I refuse celestial pleasures to my offspring? Shall they forego the bliss of Christ's service, to accommodate the unnecessary indulgence of an old woman? Must one immortal soul (and by inference ten thousand) be still kept in moral death and ignorance, because I should wish to have my dear children near me? Forbid it, nature; forbid it, grace. Let not such confusion come upon me. Only let the Lord make your path plain, and his providence evident concerning you, and in his strength I will give you up."

"I now turn to you, my much loved, and ask, For what purpose do you leave your numerous friends and native country? What are the objects and designs of your hearts? Consider them well before you go, and never after lose sight of them. It is true, I am satisfied with your motives as far as I know them, and perhaps as far as you know them yourselves. But you are still in the body, and I earnestly entreat you always to look for grace to keep you jealously alive to your first object; your first love. If it be (as I trust it is) the kingdom of Christ you seek to serve; remember it must be pursued it in the same spirit of faith, love, and diligence; the same disinclination to worldly luxuries and honour, as practised by the primitive disciples. The spirit of the world is the same; its maxims and practices the same, and ought not to be conformed to by the professed followers of the Divine Saviour; and it must be overcome by the same Divine energy and confidence in that power as formerly."

"I have often said, it is a world to be overcome; not to be rested in, and so I believe we shall ever find it, if we wish to

have our souls purified by receiving and obeying the truth, and made meet for the holy and glorious mansions of heaven. But love to the Saviour will make you more than conquerors. It is the loss of that single eye which is full of light, and that warm heart to Him, that I fear for you more than all the adversities of life. May he hold you by his right hand, and may your hearts follow hard after him!

"I warn you, because you are dearly beloved, and because God's truth should be more dear. My concern and prayers for you will ever be, that you may be truly useful in the work you have undertaken, rather than great in the esteem of men. Time is short, and we may well leave those things, till Christ separates his sheep from the goats.

"I trust the time will never come, when you shall think, We have done something for the cause of Christ; a little honour is due to us; a little more accommodation and care would not be unreasonable. Never, never indulge in such desires, nor relax your efforts but as real necessity may call for it. The Saviour obeyed unto death, and never had more enemies or greater sufferings than in the last hours of his life. He says to you, 'Be faithful unto death,'—not 'for a time, and then take up with the vanities of the world.' Oh no, there never will be a time, while you exist in this state, in which your great spiritual foe will not 'desire to have you;' nor a time when you shall be out of the reach of temptations and danger from false maxims and earthly wisdom; therefore, 'Watch and pray.' Jesus Christ has overcome all moral and natural evils. He is the perfect second Adam, who did always those things that pleased the Father; and he is able to make you overcome and to present you faultless; able to save you to the uttermost of your wants, by the uttermost of his power. Let this be the great business of your lives, for yourselves and others. Study much the spirit and character of Jesus. If you love him, you will never want a motive or example for doing good. Other sources will not furnish a sufficient stimulus for missionary labours.

"The caresses of your kind friends are cause for humility and

great circumspection. Praise is an insinuating means of placing us on slippery places, on dangerous ground. The use you may be of, is only yet anticipated. I trust it will be realized, and that knowing your sufficiency is only of God, you will always walk in close dependance on him. Be covetous of retired hours; you will need all means and all prayer to fight the good fight of faith. I know you will forgive the plain freedom of my heart. I love you better than to flatter you. In a double sense, 'you are not your own;' as it respects your own salvation you are bought with a price, 'all price beyond;' and relative to your conduct through life, 'you are not your own.' Now you are expressly designated by your talents and spirit, to serve the glorious cause of Christianity among the heathen. All you may procure for the mission by your abilities, will be of little value without purity of conversation. A faith, a love, a prudent, persevering diligence, by all means in your power recommending the gospel as it is, of the most benevolent, heavenly spirit—all these may the Lord of the harvest grant you.

"To his love, influence, word, and providence, I desire unfeignedly to resign you; and while I continue in this earthly home, shall remain with anxious and tender regard,

"My beloved Martha and William,

"Your very affectionate MOTHER."

An extract from a letter written by Mr. Hinton, his pastor, and one of the secretaries of the Society, shows what entire confidence was reposed both in him and those with whom he was to unite.

"*Oxford, May* 2, 1817.

* * * "As to the manner of your aiding Mr. Ward, or the department in which you shall act, you and brother Ward will certainly be guided by circumstances as they arise. A mutual wish and determination to oblige each other, and act for the good of the holy cause, will be the only rule that either of you will need; and with the greatest satisfaction, I recommend you to our brethren, as a fellow-helper in whom I trust they will long rejoice. Letters of recommendation William Pearce cannot

need to the Rev. W. Ward. He and Carey and Marshman will feel as we feel; they will welcome you as a brother beloved, as a faithful brother, beloved for his own, and for his father's, and the Saviour's sake. We watch the winds, and pray for the *Ganges*, and her precious, very precious freight."

Arrangements having been thus made by the Baptist Missionary Society for Mr. Pearce's proceeding to Serampore, he left England on the 7th of May, 1817. When on the eve of his departure, he had addressed to him many affectionate and interesting letters, evincing the estimation in which he was held by a large circle of friends and relatives, who all cordially approved of the holy enterprize.

Before quitting his native shores, when the ship was under weigh, he addressed the following note to his wife's mother.

"In a vessel under weigh, and leaving my native country, I address a few lines to the mother of my beloved Martha. Could you enter into my feelings, you would not expect a long letter; I cannot write one. Still be assured that we are happy; have no wish to alter our circumstances; and can commit even you and all those friends, the remembrance of whom makes us sigh and almost weep, to the care of our common Lord. Pray for us, and ever believe us with the warmest affection.

"Yours, &c.

"We are now bidding adieu to Liverpool for the last time: may we be faithful unto death. If ever we speak a vessel we shall write home. We have little fear, and I hope some degree of confidence in God."

Thus honourably closes the first period of Mr. Pearce's course, in which we see that he was graciously preserved from the snares of youth and the open follies of riper years, brought by the mercies of the Lord to present himself a living sacrifice, holy and acceptable to God, as his reasonable service, and enabled in some good degree, by his fervent piety, zeal, and activity, to show forth the praises of Him who had called him out of darkness into his marvellous light.

CHAPTER II.

HIS LABOURS IN INDIA FOR NINETEEN YEARS.

We are now called to follow Mr. Pearce across the deep to India. What was the state of his mind during the voyage, there are not the means of ascertaining, but it seems he suffered considerably from violent head-aches, so that he was not able to devote much time to study during the passage. On his arrival at the Sand Heads, he thus writes to his friend Mr. E. Carey.

"*Off the Western Sea Reef, August* 21, 1817.

"My dear Eustace,—It has been with inexpressible interest and affection that I have frequently recollected that interesting prediction, apparently so near its fulfilment, which was uttered by yourself at our interview at Leicester, 'Well, William, we shall meet in India.' Often have the hopes I then cherished been all but extinct, and yet they are now gratified. May it be for extensive usefulness!

"I am a passenger, with my dear wife, and Mrs. Ward, and Hannah and John Fountain, on board the *Ganges*, Captain Chapman, from Liverpool to Calcutta direct. We left England May 7th, and saw Ceylon August 11th, and of course have been at sea only a little more than fifteen weeks, having had a quick and tolerably agreeable voyage. You and Mrs. C. are the only individuals in Bengal whose countenance I or my dear Mrs. P. have ever beheld! Come, then, if you can, and cheer our hearts by your welcome; I have looked over the directory, furnished us

by the pilot, with great interest and anxiety, and have been led to conclude that you are recovered. I have often on the voyage feared, from the accounts we received a short time before we sailed, that I should have had to address my first letter to another. I rejoice that your life is, as I hope, preserved.

"You have heard, I suppose, of my appointment in January to assist Mr. Ward in the printing office at Serampore; and if I live longer than he, to succeed him. Now for a life of holy devotedness to the work of God! If you should see Dr. Carey before you come, please to present to him all that reverential affection, which I assure you his character as well as his exertions have produced in my mind."

In a letter, written two days after the preceding, to his mother-in-law, he says in conclusion, "Now for humility and zeal, and yet to feel that we are nothing and less than nothing! Oh for a double portion of the Divine Spirit to rest on us. We are well and happy."

Immediately on his arrival Mr. Pearce proceeded to Serampore, and laboured in connexion with Mr. Ward in the printing office. His progress in the study of the Bengali language was rapid, and his talents and exertions highly valued, and there was every prospect of his being long useful and happy at Serampore.

In this situation the eyes of his friends in England were directed to him, under the conviction that he would one day become a character not less honourable than his predecessor; but about the close of the first year of his residence in India, his prospects at Serampore were beclouded. A little before the time a difference of opinion had arisen between the senior missionaries and the Society, as to the relation existing between them, and the engagements by which they were bound to each other. On this occasion Mr. P. took part with the Society, and in acting up to what he believed to be right, had great sacrifices to make: he had to give up the brightest prospects of usefulness; to risk the good opinion of those whom he highly esteemed and loved; and to commence operations in Calcutta, under every disadvantage, dependent entirely upon his own energies and the Divine blessing.

On his removal to Calcutta, he united himself with the junior missionaries of the Society, and took a most active part in all the measures they adopted for the establishment and extension of the mission. In the printing department he commenced operations on a very limited scale, with only one press, in a contemptible mat hut adjoining the house where he lived. This establishment he continued to enlarge as providence enlarged his means, and raised it from the most insignificant, to one of the most efficient in the city. To the honour of Mr. Pearce it must be said, that belonging as it does, entirely to the Society in England, it never cost them one farthing, from its commencement to the death of its founder. On the contrary, it every year contributed to the objects they were engaged to support. He consented to carry on the arduous duties of the printing office, precisely upon the same principle as the Apostle Paul consented to labour in making tents, that he might have the satisfaction of being able to say, "Ye yourselves know that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

In entering upon this new undertaking, it was Mr. Pearce's intention to keep a regular journal, by which its progress might be traced. This he did for a considerable period, but finding, as business increased, that it was too extensive, even to be read, he destroyed the whole: and all that now remains is the present fragment written in 1818, giving an account of its origin and progress for the first few months.

Dec. 10.—Being convinced of the probable good that will arise from a journal, if brief yet regular, I have determined to endeavour to write a little very frequently, that I and others may trace the rise and gradual progress of the Calcutta Baptist Missionary Printing Establishment, which I doubt not, will in a few years, if not checked by the frown of Providence, be very extensive. When I am laid in the grave, and forgotten as I

deserve to be, may this establishment be a blessing to the nations of India!

"It was in the middle of June this year, that under a conviction of duty, I left Serampore, and after some hesitation settled in Calcutta. A short time after this, the Union of Baptist Brethren already formed here, received me into connexion with themselves till the direction of the Society as to our future steps was received, without any stipulation or engagement whatever as to my setting up a press on their account.

"On the first of July brother Lawson and myself, with our families, removed into the house lately occupied by Mrs. Murray, whose seminary we purchased, as our wives were willing to superintend it. During this month, on account of the objections expressed by Mr. Ward, nothing was done in the way of a printing office, though in common with my brethren, I by this time earnestly desired it.

"On the evening of the monthly prayer meeting with our Independent brethren at Boitakhanah in August, they repeated a wish they had before expressed, that I would use some types they had previously purchased of Mr. Ward, and print for them their tracts. After consultation with my brethren, I agreed, and gave orders for the building of a mat house for a printing office. On the 24th I received the Bengali types from Mr. Keith, and employed a compositor in assorting them in my study.

I then purchased a second-hand press of Mr. Heatley, and on the 3rd of September put to press a form containing two little tracts, 'Good Counsel,' for Mr. Keith, and 'Select Hymns, No. 1,' for our Auxiliary Society, of each of which we printed 3000 copies. On the 26th of the same month we published Mr. Keith's 'Rám Hari Sidár,' 3000 copies, and ordered a *second* press. This was necessary, as during this month we obtained, through the kind influence of Mr. Townley, orders from the Calcutta Bible Society for 5000 copies of Mr. Ellerton's Gospel of John in Bengali and English.

"In October we got both presses into operation, commenced Ellerton's Gospel, and Pearson's Bengali Tables for schools, and published Mr. Townley's "Authority of the Scriptures," 3000

copies, on the 3rd; and Mr. Keith's "Máli and Darwán," 3000 copies, on the 20th. In this month we also purchased some English types for Ellerton's work, and paid for both our presses.

"In November we became, through the good offices of Mr. Irvine, more intimately connected with the School Book Society, and received from them a commission to print a Bengali and English Geography with notes; for which we ordered a smaller sort of Long Primer Bengali from Serampore. We published on the 7th, brother Lawson's 'Life of Fatik Chand,' 2000 copies, and received from brother Chamberlain a few Hindustáni Hymns in the Persian character, which we could not print, on account of the imperfection of a fount we had otherwise intended to purchase.

"In December we published 1000 'Pandit and Sircár,' in Bengali and English, and 2000 Bengali only, with 2000 of 'The True Dershan,' first part, being the first tract in the series ordered by the Auxiliary Society. It was embellished by a frontispiece by brother Lawson. We completed likewise the printing of a set of Bengali Tables by Mr. Pearson, for the Calcutta School Book Society."

Such was the printing office in its commencement. What it became subsequently, by the ability and diligence of its founder, may be learned from the description which he gave of it twenty years afterwards, and which we here insert:—

"It was in the year 1818, that the Baptist brethren in Calcutta commenced a press. It was designed to extend the usefulness of the mission, by furnishing facilities for the printing and publication of the Scriptures, religious books, school books, and tracts; and by raising funds for its benevolent operations through the execution of general business.

"Its commencement was very humble: one wooden press alone, with two founts of types, being first purchased. It has gradually acquired extent and importance, and at the end of last year possessed sixty-two founts of types, in eleven different languages, and had seven iron presses constantly engaged.

"Soon after its establishment, a type-foundry was found necessary to its usefulness; and it being deemed important to

bind the works which were printed on the premises, a number of workmen in this department also were engaged. In December last, the establishment consisted of four European or Indo-British assistants, and upwards of one hundred compositors, pressmen, binders, and other servants. Besides the New Testament and other parts of the sacred Scriptures, in several languages, the Mission Press has executed many thousands of religious tracts, school books, and larger works in English, Sanscrit, Bengali, Hindui, Uriya, Arabic, Persian, Hindustáni, Siamese, &c. Indeed, during the last year only, not less than two hundred and fifty thousand copies of various religious publications in the native dialects, were issued, independent of numerous works in English, executed for government, societies, and individuals.

"In all the languages above enumerated, except the English, founts of types of various sizes have been cut at the mission foundry for its own use. It has also supplied founts of types in these languages, as well as in Mahrathi, Guzarathi, Burman, Bugghese, Malay, and other characters, to missionary brethren of other denominations at Calcutta, Bombay, Surat, Moulmein, Penang, Singapore, and elsewhere.

"In thus aiding the operations of our own and other brethren, by affording them important facilities for labour among the heathen, and in increasing the funds available for the benevolent operations of own mission, the Baptist Mission Press, under the Divine blessing, has been of great use. It has also exerted a beneficial influence in other respects, which should not be overlooked. By giving employment to new converts, who were deprived of friends and home, it has afforded an opportunity, without expense to the mission, of ascertaining their sincerity and capabilities of mental improvement. By declining to print any work, unless permission was granted by the author, to omit all oaths and other objectionable expressions, it has been the means of raising the moral tone of the press in India: it has also, doubtless, improved its typography.

"The office is situated close to the Mission House, all the lower apartments of which are entirely occupied with paper, printed sheets and books, and other things connected with the

business. Mr. Penney's house is to the West; Mr. Yates's to the N. W.; and the English Chapel to the North. The office has been erected about ten years. It originally consisted of but one story, the lower one, containing four rooms in a long range, with three smaller ones at the South end; but in consequence of the increase of business, about eight years ago, an upper story, consisting of four rooms, was added. The whole is now appropriated as follows:—The room below, to the left of the entrance, is the English composing-room; and the one on the left of it, a warehouse; containing printed sheets and an hydraulic press for pressing them. The two rooms to the right of the entrance, contain nine presses in use, (two of them for proofs) and generally some on hand for sale. Of the upper rooms, which are entered by a staircase, the one to the right hand is appropriated chiefly to the Armenian, Sanscrit, Hindui, Bengali, and Oriya characters; and the two rooms on the left, to the Arabic, Persian, and Hindustani. The type-foundry is also on the premises: it is a separate building."

While conducting the yearly increasing business of the office, he was not unmindful of the state of the heathen, but was continually planning something for their temporal good, or writing something for their spiritual instruction, or persuading others to exert themselves on their behalf. In the earlier part of his course he often addressed the Bengalis in the different native chapels in the city; though his chief exertions were directed to teaching, preaching, and doing good in a more private manner.

In the beginning of 1819, he began to take decided measures in the cause of Female Education in India. A short time before this, the young ladies in a boarding school under the care of Miss Bryant, had been induced by the missionaries to give their assistance in the undertaking. Mr. Pearce afterwards drew up a paper, and exerted his influence in the formation of a society among the young ladies under the care of Mrs. Lawson and Mrs. Pearce. In April 1819, the address was read, and in the following month the Calcutta Juvenile Society for the establishment and support of Bengali Female Schools, was formed. On this occasion the Rev. D. Corrie, afterwards the Arch-deacon of Cal-

cutta and Bishop of Madras was present, and addressed the meeting.

The paper written by Mr. Pearce, presents an affecting view of the female population, and details the method contemplated for its amelioration, and concludes, "If therefore, we wish to raise the females of this country to their proper level, to render their domestic life happy, to emancipate them from the chains of an absurd and cruel superstition, to preserve their lives, and to save their souls; and if we wish to extend this catalogue of blessings to their families and connexions, let us endeavour most strenuously to promote their education.

"We cannot suppose, young ladies, that by your exertions alone, 10,000 will be saved annually from the funeral pile, or the female population of seventy millions emancipated from the chains of ignorance and vice; but if, through your endeavours, an affectionate parent is preserved to only one family, the light of knowledge shall disperse the gloom of ignorance from the minds of only a few females, you have done much: they will bless your memories, and it may be that others, witnessing your exertions, may be stimulated to something more extensive and permanent, and thus your beneficial influence be widely diffused.

"We are confident, therefore, we shall anticipate your wishes, by proposing the formation of a small society, for the promotion of female education amongst the Hindus. It is a pleasing fact, that a few Hindu girls have lately met together to receive instruction in the city, and assured a learned native, with whom we are acquainted, that if any person would provide for their instruction, they knew that, besides themselves, eight or ten more would willingly attend. You have therefore an opportunity, at a small expence, of securing to yourselves the honour of encouraging this infant attempt, which without encouragement, will probably be frustrated, and thus of laying a foundation (if you should succeed) of the most permanent and extensive good."

Hence it was obviously a correct statement, when it was printed in a Calcutta newspaper, "the idea of educating the native females of India, it is now conceded, originated with

the Calcutta Baptist Missionary Society, and not with the Episcopalian mission, as the late Bishop Heber erroneously supposed. The first female school was placed under Mr. Pearce's superintendence, and it was to his care as secretary of the School Society that Mrs. Wilson, the great instructress of native females, was sent out from England."

About three years after the formation of this society, and when by its exertions several schools had been established Miss Cooke, now Mrs. Wilson, came to India with a view to engage in female education, and it was supposed that her labours would be connected with the School Society, which had then lately been formed in Calcutta, and which has now for several years been extinct; but which never had any connexion with the Calcutta Female Juvenile Society, being designed principally, if not entirely, for male children. The letter which we here insert from Mr. Harrington to Mr. Pearce, enters fully into the subject, and shows how the question of native female education came first to be agitated in England, and the active part Mr. H. took in the discussion. What he knew of operations in Calcutta before he left, doubtless prepared his mind to urge the necessity of doing something for the female population of India upon the attention of others, to second the plan they proposed, and to write to Mr. Pearce in the following manner:—

"DEAR SIR,—By a letter from you to Dr. Schwabe, dated the 30th May last, I observe that you have been appointed corresponding secretary of the Calcutta School Society; and therefore address to you a letter which I was about to write to Mr. Montague.

The Missionary Register for October last, as well as my previous communications to Captain Irvine, will have prepared the Calcutta School Society to expect a female coadjutor in the execution of their benevolent design to promote, as far as practicable, the education of the rising generation of the natives of India. To what extent it may, at present, be possible to give instruction to female children, is, I fear, too uncertain to admit of any sanguine expectations of immediate success. But if the Calcutta School Society have been encouraged to make the

attempt, (as Captain Irvine informed me they meant to do in the course of this year,) it is desirable they should receive the utmost aid and support. I cannot therefore but rejoice that there is a prospect of their humane endeavours being seconded by a European school-mistress of approved character and qualifications, as well as of known piety and zeal to do good. Her name is Miss Cooke; and further particulars respecting her will be communicated to you by Mr. Millar, assistant secretary to the British and Foreign School Society; who mentions her to me as "having for some time felt a strong desire to be useful in a more public way than hitherto, and to devote herself to the instruction of the ignorant, particularly abroad." He acquaints me also that nearly £300 have been collected towards the expense of equipping her, and paying the expense of her voyage to Bengal, and appears confident that a sufficient sum will be raised; you may therefore, I think, expect her in the course of the ensuing year; and on her arrival she will, I understand, be at the disposal of the Calcutta School Society. Should they, under any circumstances, not have occasion to avail themselves of her services, they will, I am sure, either collectively or individually, see her placed in a situation where her talents and knowledge may be rendered useful to the female descendants of Europeans at Calcutta or in its vicinity. This is all I have taken upon myself to engage for, in any conversations with Mr. Millar on the subject; and this pledge the Society will, I feel assured, be willing to redeem; whether their design of promoting the education of female children in Calcutta be carried into immediate effect, or otherwise. I trust, however, this important extension of the Society's operations has been undertaken; and that it may please God to prosper and bless it to the advancement of his glory, and the moral improvement of a numerous and most destitute class of his creatures.

"Referring you to Mr. Millar for all further particulars, I will only add that I shall be anxious to hear from you on this interesting subject, and to know that what has been done by the British and Foreign School Society, partly, but not exclusively, at my suggestion, (Mr. Ward having, I believe, recommended

the measure in the first instance,) is approved and well received by the kindred institution at Calcutta.

"I am, my dear sir, with a grateful sense of the kind mention made of me in your letter to Dr. Schwabe, and with a cordial desire to promote the interests and objects of the society to which you are attached by all the means in my power,

"Yours very truly,

"J. H. HARRINGTON.

"*Harrow, Middlesex, Dec. 19th*, 1820."

Mr. Pearce, after receiving this letter, consulted the Committee of the School Society on the subject; and finding the members of it were not prepared to enter on the female department of education, by his advice and that of her other friends, the services of Miss Cooke were transferred to the Church Missionary Society. To this arrangement, after considerable delay in correspondence, the Committee of the British and Foreign School Society reluctantly consented, by letter dated Nov. 5, 1822.

In a letter of that date Mr. Millar also remarked:—

"I have to thank you for the second report of the Calcutta Female Juvenile School Society, from which we have made extracts in our Report, of which I shall embrace the first opportunity of sending you a copy. Our Committee have not decided on applying the balance in their hands, and I believe they would be glad of such information as may show them how to apply the money, in a manner nearest to the wishes of the subscribers, which no doubt was that of instruction, on a plan so general as to exclude no child on the score of religion. I think the Society whose Report you sent to me, may justly claim a share at least in the balance, and I think, as they first embarked in the cause, you may as well state their object fully when you can make it convenient."

On the marriage of Miss Bryant, her school was given up, and consequently the combined exertions of the young ladies under her care to support native schools, were discontinued; those under the care of Mrs. Lawson and Mrs. Pearce were

continued till they issued in the formation of another society of a more general character, but still retaining nearly the same name, "Female Juvenile Society" being changed to "Female School Society." To the charge of this society were committed by the Baptist missionaries all sums which they received from England for the purpose of female education. By these sums and others raised in India, the Committee were enabled to carry out their plans to a considerable extent for many years. They had at one time not less than sixteen flourishing schools under their care, constantly visited by ladies who could speak with the children in their own tongue. The result, however, of these labours, and the expense in carrying them on, was not such as to give general satisfaction. It was necessary at first to reward the attendance of the scholars; and most attended not for the sake of learning, but for the sake of obtaining the *pice*. It was also found that what little was learned in the school, was counteracted by the influence of evil example at home, and never turned to any valuable account; while some few instances were traced in which the knowledge of reading and writing had been sought for the basest purposes. Hence after several years of painful trial, it was thought desirable to give up these day schools, as of very little use, and to establish a boarding school, in which the children, being removed from the corrupt examples of those around them, and constantly instructed in the principles of Christianity, might grow up to be consistent characters. This again led the missionaries to recommend the children of native Christians before all others to receive the benefit of a good education, and the plan has been found completely to answer their expectations. Most of those who go out of the school are decided Christians, and prepared by their knowledge and piety to do good to others. This process of female education is slow, but sure; and we believe, slow as it is, no one more rapid in effecting the evangelization of the country can at present be adopted. The boarding school varies in the number of its scholars from twenty to thirty children. Of the society to which it belongs, Mr. Pearce, at the time of his death, was the president.

Native female schools in Calcutta are now of three kinds:—those composed of heathen children living with their heathen parents, and attending school as day scholars; those composed of heathen children abandoned by their parents, or whose parents are dead, as the Orphan Asylum, now under the care of Mrs. Wilson; and those composed of the children of native Christians, as that under the care of Mrs. G. Pearce. Exertions are also now beginning to be made among the higher classes of natives, by ladies who volunteer their services to teach their daughters the English language at their fathers' abodes.

After Mr. Pearce had laboured assiduously for about five years in Calcutta, his health began to fail, and in 1823, it was found necessary for him to take a short voyage to Penang; he was accompanied by his beloved sister Anne, who had lately arrived from England for the purpose of assisting in the young ladies' boarding school, under the care of Mrs. Lawson and Mrs. Pearce; and the charms of her society greatly relieved its tedium. He felt uncommon delight in the scenery of the islands as viewed from Government Hill. This hill, independent of the two bungalows reserved for the use of the governor, contains a third called the convalescent bungalow, erected by government for the temporary accommodation of invalids, to whom the change of climate is generally found to be of essential service. It is 2500 feet above the level of the town. One of the longest pieces of poetry he ever composed, and the best as to description, was penned on this hill.

A VIEW FROM THE GOVERNMENT HILL AT PENANG.

November 4th, 1823.

Near where the equator parts the torrid zone,
There is an island, called from royal race,
The Prince of Wales's Island; or by those
Who knew it earlier, and whose name survives
The lapse of rolling years, Pulo Penang,
The isle of Betel-nut; whether from shape,
Or what it once produced, the muse knows not;
What she hath seen and loved, she would describe.
This island towards the east a plain displays,

Formed of alluvial soil; but from the points
Where Boreas reigns, and Zephyr holds his court,
And where the glorious orb of day, to give
The labouring nations rest, quenches his fires,
The great Creator has upreared in air
Mountains of solid granite, which would seem
The giant steps to his exalted throne.
Among these mountains rises one whose top,
Though wrapt in snowy clouds, I toiling gained,
To paint from dizzy height the scene below.
North, West, and South, behold the beauteous scene
Presented by the hills! Not like the rocks
Of polar regions, having nought to show
Save naked pines complaining of the cold;
But clothed with verdure, which from various hue
And shape of blossom, leaf and branch and tree,
Tempts my bold pencil, yet defies my power.
Here the huge peaks, in Nature's grandeur clad,
Are covered with the woods which she has reared;
Where hide the seed-bedecked ferns and flowers
Of beauty rare, and fruits on low bent boughs,
Affording food to numerous beasts and birds;
While here and there the inquiring eye explores
Some rich plantation, where the nutmeg tree,
The clove and cinnamon, all in long rows,
At measured distance planted, offer fruits,
Or flowers, or scented bark. The coffee shrub,
Studded with berries, green and pink, here seeks
The shade, its loved retreat. Here, all profuse,
The pepper, trained on living trees or poles,
Like well known hops, presents its climbing arms,
Laden with bunches; currant-like thay seem,
As Phœbus dyes them green or red or brown:
While fruits and forest trees, and garden flowers,
With house commodious built for planter's use,
By turns present themselves and crown the view.
When morn triumphant dissipates the night,
How glorious the wide scene these hills unfold!
Have you beheld the prospect, when the sun
With genial warmth has melted half the snow,
Which lies upon the fields of northern climes,
In striking contrast with each earthlier hue?
So here I gaze on clouds of purest white,
Lying like snowy carpet at the feet,
Or resting on the bosom or the head
Of hills, in freshest vegetation clothed.

The shapes fantastic they assume; their rise,
Unveiling gradually the spots they hid,
Till others take their place, and interchange
Of light and shade continue; and the contrast
Of snowy white with green of every hue,
May be imagined, but may not be told.

The East presents you with a scene as fair,
But far below you, and in miniature
The busy town with all its motley show
Of warehouses and shops, houses and grounds,
Of men and cattle, roads and vehicles;
Whether the two-wheeled buggy, or for man's
Still greater comfort found, the palankeen
Drawn by a pony brought from neighbouring isles,
Sumatra, Java, or the Celebes;
Or else the cart, which fromits stupid steed,
Its rude construction and its lazy guide,
Seems only formed to imitate the snail;
The smooth backed betel and the coco tall,
The umbrageous tamarind and pumplenose,
Present themselves to view, while far-famed fruits,
For which Bengal and Europe sigh in vain,
The mangostin and hairy rambutan
And sulphur-scented luscious durian
Mingle with orange, citron, and the pine,
To add a finish to the picture fair.

Beyond this plain, though oft invisible
Through dark or fleecy clouds which roll below,
There is the land-lock'd harbour, where the ships
Of distant nations ride secure from storms;
Their size diminutive, as though the men
Of far-famed Lilliput had here been building
A navy suited to their wants and powers.
Within these waters fish in millions sport,
Affording sustenance to all around.
And when at night your boat their bosom skims
A light phosphoric marks your devious way;
And as your oars repeat the powerful stroke,
And raise small portions of the fiery waves,
Each watery drop appears a sparkling gem.

Stretching the eye across this narrow strait,
The Queda shore is seen, a fine champaign,
Watered by rivers, and producing crops
Of rice and sugar; and behind it far,
Range beyond range, the hills which bound the view.
In the dim distance rises Queda's peak,

Whose towering summit cheers the sailor's heart,
As from his ship he views the well known mark.
On northern side the ragged Laddos rise.
In weather clear, when clouds are far away,
The eye can stretch to yonder distant spot
Where Pulo Banton* rises tall and round.
Towards the setting sun, the towering woods,
Which rise in noble grandeur on the ridge
Of Western Hill, so called, confine our view:
But to the South we catch a distant glance
Of Dinding True and False, and on the coast
Pera's high land presents itself to view.
When the United Provinces the rank
Of Portugal assumed, and in their ships
The treasures of the East were chiefly brought,
This Pera owned their empire, and was made
To yield her share of tin and precious dust;
But now the scenes are shifted, and the Dutch,
No longer able to maintain a trade
By craft and selfish policy, desert,
Or yield unwillingly to better hands,
The posts they once commanded.
O Britain! when I think of all the crimes
Thy commerce has occasioned, (of the rest
Foremost in sin, thy trade in human flesh,)
I blush for thy transgressions, so like hers,
Whose we are now deploring. O that He,
Who has inclined thee to forsake the path
Of gainful commerce, when by guilt it thrived,
May by his grace incline thee to extend
The conquests of his gospel by thy trade.
The countries where thou tradest, 'tis confessed,
Are rich in nature's blessings, and they give
To thee their surplus store; but they are rich
In nought besides. In science they are poor,
In morals more so, in religion most.
Be it thy care to enrich them. For their gold
And precious stones, give them the word of life,
Whose price is "above rubies;" for their corn,
"The bread of life," on which their souls may live;
For that which makes thy clothing, O bestow
"The garment of salvation;" and for all
Their temporal blessings, blessings richer far,

* Sixty miles distant.

Which God thy Saviour has bestowed on thee
O may thy hardy sons, by conduct pure,
In distant climes His gospel recommend;
And messages of mercies, scriptures, tracts,
Becoming part of every vessel's freight,
May England's trade become the general good!
Thus shall it be perpetual; thus shall God
In mercy smile upon it; and thus thou,
Instead of giving place to worthier states,
Shalt have thy glory stedfast, and be still
The Queen of Nations named; or at the least,
If God in wisdom leave thee to decline,
It shall not be with curses thou shalt set,
But set in glory, as the nations round,
Who have inherited from thee their right,
Their morals, and religion, call thee blessed.

During his stay at Penang he received the greatest attention and kindness from the religious friends on the spot, and after enjoying for several months their society and the scenery of the lovely place, he returned to Calcutta with his health greatly improved.

On his return to Calcutta he again entered on the duties of the printing-office, and occasional preaching to the natives.

In the autumn of 1824 he took leave of his office for a fortnight, to share in a missionary excursion with his friend Yates and a native preacher.

It was during this excursion, in the heat of the day, when it was not possible to bear exposure to the sun, that he arranged the papers for a new edition of his father's life, and wrote the preface to the work. His mind ever active, would allow him to enjoy little relaxation; and hence, in journeys of this description, he always contrived to have some object to which he could devote his leisure moments, or the time not engaged in preaching to the natives. He had a wonderful tact in filling up the intervals of time, and by this means was enabled to attend to a variety of objects, and to accomplish an amount of labour which seemed almost incredible. On this journey he and his companion had to acknowledge the goodness of the Lord in their preservation; for one night they discovered that their boat was

in a sinking condition, and had so far filled with water, that had not the discovery been made, in less than an hour it must have sunk while they were asleep. One of the numerous letters written by the indefatigable missionary, while on this excursion, was the following:—

"*Rhoyrub River, Bengal, Oct.* 25, 1824.

"My dear Hoby,— * * * * * * About the time I received your last letter, we had the pleasure to welcome dear brother Leslie, and his amiable wife, to India. One missionary and his wife in six years and three-quarters. O, my dear brother, what do our Society mean? While they were poor and could not, they were to be pitied, but now that they are a little relieved from their embarrassments * * * * * * not bending all their strength to the steady recruiting of their own stations on the continent of India, is indeed and must for ever remain for a lamentation! A fatal discouragement to us, who maintain our integrity, working hard to support ourselves, in order that our Society might be able to support other stations * * * * * I embrace this opportunity of writing you, in company with twenty other correspondents, being on a missionary excursion with dear Yates, and one of our native brethren, Baychee. I have no time for writing letters at home, and therefore brought with me nearly forty, the majority of which will be answered during the thirteen days we are out, I hope. We started, intending to visit Jessore, but through the breaking in of a mound, which diverted the water of the river into the direction of this station, the stream was unnavigable, and we were obliged to return. We are visiting different towns and villages on our return, generally meeting a small but attentive congregation, fifteen to forty, and distributing many tracts. May the seed ripen into a glorious harvest! With the activity, zeal, and humility of our native brother, we are greatly pleased. He shames our negligence to secure opportunities of usefulness. I feel that when I get into this work it is very awful: my heart melts, and I can feel, as well as speak of the necessity of salvation by Christ to these dying heathens! Part of my employ-

ment during my jaunt, has been preparing an enlarged edition of my dear father's memoirs. O, what devotion was his! How did the love of Christ and of sinners influence his soul! What a lamentable contrast is his son's state of mind and affections!

"Pray for me, my dear friend; you can in no better way express your friendship.

"While writing the last sentence, we arrived at a town called Hoskali, and have just been addressing the people in the bazaar, under a tree. We had about one hundred hearers, very attentive, but very ignorant. Not one could read off. The one acknowledged by all to be the best scholar, could only, as it were, spell out the words, "how much." What a world of exertions must be made, ere Hindoostan becomes like England! Yet when I think of gratuitous labours there, in Sunday Schools, &c., I do not despair of an early diffusion of knowledge and religion here—of its eventual universality, I entertain not a doubt.

"Yates desires his love to you. He is the same constant friend, and solid, instructive companion, as you represented him to me. Dear Anne, my sister, was a noble help to us, in our school for young ladies; but you will be surprised to hear that she is married to Mr. Jonathan Carey, son of Dr. Carey. He is a very amiable and pious man, and is very desirous of promoting the good of the heathen. We rejoice in the hope of dear Anne's extensive usefulness, from having leisure to instruct herself in native female schools.

"Yours very affectionately,

"W. H. PEARCE."

At the beginning of 1827, Mr. Yates being necessitated to take a voyage for the benefit of his health, and two years' absence being allowed him, to visit his native land *viâ* America, Mr. Pearce engaged, in his absence, to become his substitute, as secretary to the School Book Society, and to give what assistance he could to the native church in connexion with Mr. Aratoon. These duties very much increased his labour and anxiety for two years, but he sustained them with cheerfulness, and performed them with delight, as if thankful for an opportunity of obliging a friend whom he sincerely loved.

Though it was to superintend a printing office that Mr. Pearce came out to India, yet he was sometimes in doubt as to the propriety of devoting nearly all his time to that object, and under these doubts, in the year 1828, addressed to the missionaries then in Calcutta the following letter.

"My dear Brethren,

"For the last few months my mind has been considerably exercised in regard to my duty: the death of brother Burton—the difficulties of procuring other brethren to come out as missionaries from home—the very few and perfectly inadequate attempts made by our own and other Societies, in the direct promulgation of the gospel in this country—and the encouraging success which has uniformly attended the labours of other brethren whose time has been wholly given to the heathen, combined with other feelings of a more personal nature, to excite my earnest desires to be more immediately engaged in missionary labour. Amongst those of the latter class, I would mention, my being accustomed to the climate, and with as large a share of health as from such a sedentary life could fairly be anticipated. 2dly. An acquaintance with the language, manners and sentiments of a great body of the people. 3dly. The compassion which I have lately felt greatly increased for the situation of the perishing heathen around me. 4thly. An increasing pleasure and ease in the performance of those exercises amongst the native brethren in which I have been engaged. 5thly. The increasing conviction, that under these circumstances I ought, if possible, to take measures for relieving myself from the present burden of worldly cares for immediate employment in missionary work.

"As to qualifications for so arduous a service, I assure you I feel myself so deficient, that could I see a succession of qualified men coming out to engage in such labour, I should willingly continue to aid their efforts in the restricted way I now do: but when I remark year by year, a gradual reduction in the number of stations occupied, and of European brethren, I cannot resist the impression, that even the humble services I could render, improved as I might hope my talents and means of usefulness

might be, by a little leisure for close reading and reflection, had better be consecrated to this cause. I have long tried the plan of endeavouring to give my attention in part to missionary work, in connection with the superintendence of the office; but the latter is so peculiar in its nature as to require personal exertion from early in the morning, till late at night, and unlike any other occupation, seems to allow no interval sufficient to justify any division of labour. Under these circumstances I beg you, dear brethren, frankly to give me your opinion, after a prayerful consideration of the case, whether you think it is my duty to carry on the printing office, thereby raising rather more than sufficient for our own support—the overplus, of course, being devoted to the Society's objects, or to assist the Secretary to send out a pious person, in the capacity of missionary printer, under the direction of our Union. In the latter case I would propose to occupy some station near Calcutta, and to come into the city one or two days in a week, if necessary, to look after the concern."

The feelings expressed in this letter arose from solemn thoughts of death and the perishing state of the heathen, and were such as would arise in the mind of any one anxious to do all he could and even more than was possible, for their salvation. But our feelings ought not to regulate our conduct till they are brought first under the control of a sober judgment. When the matter came to be considered in all its bearings, and particularly in relation to the different branches of labour essential to the welfare of the Mission, Mr. P. and all his brethren agreed in the conclusion, that he could not be spared from the office. It was evident to all, that persons better fitted by constitution, voice, and habit, might be found to endure fatigue and exposure in preaching to the heathen, but that another could not be found his equal to conduct the press, and communicate through it the light of truth to the most distant parts of India.

There are few possessed of a true missionary spirit, who do not, in seasons of elevated devotion and self-consecration, desire to be entirely unshackled, to break forth from the ordinary rounds of duty, and to consecrate themselves in an extraordinary

manner as living sacrifices to the Saviour. In such cases it seems difficult to say whether they ought not to be encouraged to follow the noble impulse; it seems hard with such feelings to bind them down patiently to endure the toil of slowly pacing a long and prescribed course. Yet if Mr. Pearce had gone forth as he wished, to preach in places of public resort among the heathen, it is clear that in one or two years at most, he would have finished his career, and that without communicating to this benighted land one-tenth part of the light which he did by following a less arduous, but more patient and persevering course.

Mr. Pearce's brethren being fully satisfied that he was possessed of ardent piety and a superior judgment, interposed no obstacles to his acting just as he thought proper, and only requested that whatever arrangment he might make, he would still consider himself as the acting proprietor of the press. Being left thus unfettered and unrestrained, he tried a variety of means to free himself from the duties of the office; but in all the steps he took, it seemed as though his way was hedged up. At length he was constrained to abandon the expectation of obtaining such assistance as he desired, and to rest in the settled conviction that in the office he was in the way of duty, and hence we hear him afterwards consoling himself in these words, "With my present heavy engagements, I can do but very little in preaching the Gospel to these poor, ignorant, depraved, yet beloved people; but it is a great consolation to be able to entertain the hope, that having done some little good by printing the word of God during my life, we may be the means of educating others to preach it when we are dead—and thus of perpetuating the name and honour of our adorable Redeemer for many years." And again in a letter to Mr. Sutton, he remarks,—"I feel the press honoured and sanctified by Divine truth, and feel little concerned about its being lucrative too. I trust I know we live in a blessed period, and that great things are about to be done in the name of the Holy Child Jesus; and I long to share in the conflict, to come in, at last, for a share in the reward. O that to live may be Christ, that to die may be gain!"

In the year 1829, upon Mr. Yates's return from England,

and being called to take the pastoral charge of the English Church in Circular Road, Mr. Pearce was requested by the native brethren to supply Mr. Yates's place as pastor of the native church. His mind had for several years previously been engaged in reflecting whether he could not do something more for their spiritual welfare; yet so fearful was he of thrusting himself into the sacred office of pastor without suitable qualifications, that after receiving a pressing invitation to accept the charge, he first required a year's trial to be given him; and after that, when at the expiration of the year the call was repeated, he required the sanction of all his missionary brethren, and of the English church to which he belonged, before he would accept it. The following is the letter which he wrote to his brethren on the subject.

"*Calcutta, July*, 1830.

"VERY DEAR BRETHREN,—When I agreed at your desire, last February twelve months, to take the oversight of the Calcutta Native church, I determined to do so for twelve months first, on trial; that I might ascertain whether my services were acceptable and useful to the people, and whether I felt myself happy in the work, ere I made any final agreement. More than that time having now elapsed, it appears desirable at length to come to some conclusion on the subject.

"Now I wish you, my dear brethren, to favour me with your sentiments on my case. If any of you think me, from any cause whatsoever, disqualified for the regular discharge of the pastoral office over the native church, I trust you have more sense of your duty to the great Head of the Church, and I too deep a feeling of my own deficiencies and of your affection, to render the expression of your sentiments a difficulty. I shall regard your opinion as pointing out my path of duty, and, if in the negative, decline the pastoral office, still continuing to preach just as often as before. If on the contrary, you think it right I should take the charge, and will unite with our other missionary brethren in any act of designation or ordination, as you and myself may deem most agreeable to the word of God, I am willing to do so. I have good reason to believe that the people wish it;

and notwithstanding their failings, I am conscious that I love them in the Lord, and am willing to spend and be spent in seeking the enlargement of the church, and the growth of its members in knowledge and piety. The church and congregation have, through the Divine blessing, gradually increased from Calcutta, independent of our Khari friends; and we have had as few causes of regret on account of the conduct of any in communion as could be reasonably expected. It is not unlikely that troubles, similar to those with which my other dear brethren have been exercised, may be permitted to try us also; but I have a pleasing conviction, that in this case God will not forsake us, but overrule all for our purification and growth in grace; and from this small beginning raise up a flourishing and holy church, to show forth his praise among the heathen, when we are removed to a better world.

"I have long delayed making this application--one reason must be obvious: the office is one which no man *taketh* to himself; and any proposal for public entrance on it, would seem to come better from any one than myself. But I commit myself to your control, and feel persuaded I shall escape your censure, if you negative my request. Another consideration has had its weight. I have for the last two years, been so oppressed with worldly cares, that I felt I could not command time for the necessary prayer, self-examination, and reading on the subject. Having been lately in some measure relieved, I have made it the subject of my thoughts and study; have read various pieces of Fuller, Scott, Flavel, Bridges, &c., on the subject; and have sincerely endeavoured to ascertain my duty. The result is, that while I feel more deeply than ever, the trials and awful responsibility of the work, I do more than ever desire it. Not, if I know my own motives, from any worldly consideration, but from an ardent desire to glorify my Lord and Saviour, by entering on and executing more fully, according to his will, the great work of proclaiming him to my fellow creatures.

"I am in no hurry on the subject. I am quite willing to proceed through any course of reading and study, or to submit to any examination as to knowledge, or other qualifications

which you may consider necessary. I should wish you also to take the opportunity of inquiring from any of the native members, whether or not they have derived as much improvement from my labour as would justify you in authorizing my permanent connexion with them. All will tend to point out my path of duty; and whatever that be, I desire, from a sense of its being my privilege as well as my duty, to walk in it.

"With earnest prayer for the blessing of God to rest on the labours of each of you,

"I remain, dear brethren, yours very affectionately,

"W. H. PEARCE."

The sentiments of his brethren on this letter were as follows:

"I most cordially approve of brother Pearce's being publicly set apart to the work of the ministry, and firmly believe that he possesses peculiar qualifications for usefulness among the natives. The blessing of God upon the past appears a pledge for the future.

"J. THOMAS."

"I believe we are all convinced that our brother Pearce has qualifications for the work in which he is engaged, and is perhaps more suited for a native church in Calcutta than any of our number. The ministry of the gospel, particularly the charge of a church, is a solemn and arduous undertaking, and ought not to be entered upon without seeking the direction and blessing of God, as is usual in such cases. For the satisfaction of brother Pearce's mind, and that he may be still more deeply impressed with the vast importance of the work, I approve of a public designation to the pastoral office being attended to with as little delay as possible.

"JAS. PENNEY,
"GEO. PEARCE,
"C. C. ARATOON."

A similar letter was written to the English church, to which the following answer was returned by the pastor.

"*Calcutta, August 20th*, 1830.

"MY DEAR BROTHER,

"I am desired by the church to communicate to you the result of their deliberations on the letter which you laid before

them last evening. They are perfectly satisfied that you are possessed of those gifts and graces which render you eminently fit for the office you have desired; they believe you to be called of God to undertake it; and therefore unanimously sanction your acceptance of the invitation you have received. They congratulate you on being able thus to engage in the work of the Lord, and rejoice that, instead of sinking deeper into worldly business, you have a prospect of rising still more above it, to pursue those noble objects which are most intimately connected with the glory of God, the kingdom of Christ, and the salvation of immortal souls.

"In compliance with your request that you might have an interest in their prayers, they have appointed next Monday evening as the time when common supplication shall be made at a throne of grace for the success of your work, and your happiness in its performance. It will afford them the purest gratification, if, by any prayers or exertions of theirs, the word of the Lord shall have free course and be glorified among the heathen, and the churches be established in the faith, and increased in number daily."

When all had testified they were perfectly satisfied that he possessed those gifts which eminently fitted him for the office, he consented to undertake it, and was set apart for it by prayer and the laying on of hands. The account of his experience, and his confession of faith which he read at the time, gave great satisfaction to all who heard them.

The services took place on the 30th of September, in the Baptist Chapel, Circular Road, and proved truly interesting to many who witnessed them. As it was thought desirable, with a view to render the service more generally interesting and useful, to have it conducted partly in Bengali and partly in English, a considerable part of the chapel was appropriated to the accommodation of the members of the native church and other natives professing Christianity. Of these there was probably as large an assembly as ever before met in any Christian place of worship in Bengal. The English part of the congregation was very much crowded, and made up of Christian

friends of all denominations, who appeared to take a lively interest in what they saw and heard. Every missionary in Calcutta and its vicinity also, to the number of sixteen, (excepting one who was necessarily absent,) and two American missionary brethren, destined for Burmah, who arrived the same day, were present on the occasion; so that the service altogether presented a most gratifying specimen of the cordial union of all denominations in the great work of evangelizing the heathen.

After being set apart to the service of the sanctuary, it may be truly said that through his whole pastoral course—a period of about ten years, with one of probation—he acted up to the spirit of the charge that was delivered to him. His heart was intent upon the instruction and spiritual improvement of those committed to his care. He allowed them access to him at all hours, entered into all their complaints and griefs, and never failed to impart to them the best advice, and to secure for them assistance where it was absolutely needed. His last hour of labour upon earth was in the midst of them, and he may be said to have lived and died seeking the increase and establishment of his beloved native church.

In connexion with the personal charge of the church in Colinga, on him devolved the chief care of the villages to the south of Calcutta. These he endeavoured to visit as frequently as he could, and was always most active and happy among the people, as his journals abundantly manifest.

The interest he felt in their welfare, was well expressed in a note to his wife, while absent on one of these occasions. He says, "I look forward to a return to the society of yourself and the dear friends I have left behind with great pleasure; but I feel a longing desire for the salvation and growth in grace of these dear people, which makes me willing to forego it and a thousand other pleasures to promote these objects." He exerted all his influence to promote their temporal as well as spiritual happiness. He drew up and printed a circular, which was signed by himself and all his missionary brethren, soliciting assistance, to enable him to carry on his benevolent designs in the villages. The circular was entitled, "Institution for the

relief of indigent native Christians, in connexion with the Calcutta Baptist missionaries."

This circular, describing in forcible language the hardships experienced by converts, in consequence of the bitter hatred of their heathen neighbours, was successful, and secured upwards of 3,000 rupees, which enabled Mr. Pearce by economy to carry out his plans for several years.

The regular services in Colinga were on Sabbath morning and afternoon, and a lecture on Wednesday evening. In these he had the occasional assistance of Mr. Carapiet Aratoon and of Sujátaalí his deacon, afterwards his successor in the pastoral office. Not satisfied with aiming at the temporal and spiritual prosperity of his people in a general way, he endeavoured, by his conduct, to convince them how much he valued their advancement in piety above every other consideration. Hence on a Sabbath evening he selected the most competent of them, and carefully went over with them all the topics that had been discussed in the sermons of the day, and laboured so to explain and impress them on their minds, that they might be able to remember and speak of them to others. The native preachers, in particular, were the objects of his solicitous attention, and he spared no pains to make them scribes well instructed in the kingdom of God. Under his care the church rose from twenty to sixty-two members, as stated in a letter to the Secretary of the Society. "The church now consists of sixty-two members, but will shortly be reduced by a pleasing circumstance, the dismission of more than one-half to form two new churches, under the superintendence of Mr. G. Pearce and Mr. Ellis, in the villages to the south of Calcutta, and at Chitpore respectively." Thus, from the stem, two flourishing branches arose to show that his labour was not in vain in the Lord.

One year, when he had the happiness of adding eighteen to his church, with a modesty peculiarly characteristic, he ascribes the good to others as much as himself, and observes, "We have been cheered by the addition of eighteen to our number by baptism, and two others previously baptized. In announcing the reception of so many new members into the church under

my pastoral care, I beg it may be fully understood, that to the the labours of my esteemed European associates and native assistants, quite as much as to my own exertions, so pleasing an event is, under the blessing of God, to be ascribed. Much of the good, especially in the most distant villages, is certainly to be attributed to the active and pious labours of the native brethren. While it must be acknowledged, that native preachers are seldom fit to be left alone, yet when diligently instructed, and vigilantly superintended, they form invaluable agents in the propagation of the gospel; and, perhaps, there is no department in which a European missionary will be found eventually to have laboured with so much permanent and extensive success, as in the diligent and prayerful attempts he makes to elevate to a higher standard the Christian and ministerial character of his native assistants."

In addition to what he did for the natives, he acted for several years as one of the editors of an English periodical, The Calcutta Christian Observer, and many valuable pieces from his pen, under the name of *Beta*, are to be found in that work. One on Infanticide is replete with interesting details, and served to strengthen and encourage those who were endeavouring to suppress the monstrous evil; but it is still for a lamentation, owing to the peculiar difficulties connected with the case, that there is little prospect of the speedy and final abolition of that crime in India.

He was at the same time one of the Secretaries of the Calcutta School Book Society. In this institution he took an interest almost from its commencement in 1817, and gave considerable attention to its financial concerns. The object of the society was not religious, but confined to the promotion of education in literature and science; yet, in a land full of darkness like India, he considered education of this kind an unspeakable blessing. In every thing truly philanthropic, and all that tended to the real improvement of the country in any respect, he took an enlightened interest.

"We quarrel," he says, "only with those who do nothing—who in a country so vast and benighted, and therefore claiming fully the exertions of every one who has it in his power to en-

lighten her, and yet content to live and die without making any exertion for her benefit—they, who possessed of time and talents, will use little—of influence, will exert little—of property, will give little or nothing to an object so noble, even when pursued in the very way which they themselves profess to approve. The state of India's population, inviting us daily to exertion for its benefit, calls aloud for the efforts of every individual; and criminally indifferent indeed must he be, who amidst the general awakening of mind in every quarter, can be content with doing nothing to give it a right direction, or lead it to a happy result.

It is surprising that in the midst of all the labours we have enumerated, in the printing office, the Colinga church, and the village, on behalf of the Native Female Institution, the Christian Observer, and the School Book Society, he still found time to assist in the translation of the Scriptures, and to compose and edit some useful books and tracts. His assistance in the work of translating the New Testament in Bengali was very valuable, as he had a very accurate acquaintance with that language, and also with the original from which the translation was to be made.

He never undertook to translate any part himself, but his assistance was peculiarly valuable in the final correction of the proofs. He had the eye of a Christian, a critic, and a printer. He could see at once, if passages contained any thing contrary to the analogy of faith; he could perceive, if justice had been done to disputed texts; and no eye was ever quicker than his in discovering a typographical error. These qualifications rendered his aid in the Bengali version of the Scriptures invaluable, and those deprived of it feel themselves called to double diligence and care, to supply his lack of service.

His Geography in Bengali and Hindi has been extensively used in the native schools, and contains a vast quantity of useful information, communicated in a manner best suited to impress it on the native mind. His Satya Ashray, or True Refuge, a tract printed in Bengali, Oriya, and Hindi, has been circulated and read more extensively than almost any other. It has also been the means of leading several to abandon idolatry and embrace the gospel, and by it, though now dead, he yet continues

to speak to the thousands and millions of Bengal, Hindustan, and Orissa.

Amidst these varied and arduous labours, we find his health again failing him in the beginning of 1834. He was then obliged to proceed to the Sandheads for change of air. In a letter to his wife, dated Saugor, Feb. 2d, 1834, he expresses the sentiments of his heart, in a way which shows that at all times and in all places religion was predominant. "While not indifferent to, or ungrateful for, the numerous blessings with which God has crowned our situation above others, may our particular endeavour be to enjoy nearness to God—to live as those who are expectants of a brighter world—who yet on earth have to live for God and others, as well as themselves. The magazines for September are just come. They contain an account of the death of dear aunt King, seventy-four years old, 23d of August—another of the long cloud of witnesses! May we, through faith and patience, at length obtain their blessedness."

For the next three years he continued his labours in the printing office, the native church, &c., with various interruptions from ill health. In 1836, after a residence in India of nineteen years, it was judged desirable by himself, as well as his friends and medical attendant, that he should be released for a season from his laborious duties, to enjoy the benefit of a colder climate. Had it been possible for him to relax his efforts without removing from the climate, it was thought by many that his health would have been improved; but there seemed no possibility of his desisting from strenuous exertion, except by going away altogether from the scene of labour.

At the very time he began to meditate a visit to England, he had the melancholy satisfaction of receiving the last letter from his old benefactor, Mr. Nichols. It was written as on the borders of the grave, and followed by the news of his departure from this life.

On the subject of his return to England for a season, he thus remarks to his friend Sutton, of Cuttack: "You must not be surprised to hear that my return to England by the end of the year is thought absolutely necessary, both by the doctor and all our

brethren. We shall leave India with the fullest intention of returning the moment that established health and strength may appear to justify the step. I can truly adopt, with the alteration of the initials, the language you use with regard to your unworthy friend, and assure you that Martha and myself 'shall cherish the hope of seeing you and your dear Eliza, as among the great pleasures we anticipate on our return.' May our intercourse, if spared again to see each other, be of that improving and useful kind which may lead us to look back upon it with pleasure through our everlasting existence. We affectionately intreat your prayers that the presence of God may accompany us, and in some way or other make our visit contribute to the advantage of the heathen."

CHAPTER III.

HIS DEPARTURE FROM CALCUTTA AND EXERTIONS IN ENGLAND ON BEHALF OF INDIA.

Mr. Pearce left Calcutta on the 1st of January, 1837, in the *Mount Stuart Elphinstone*, and arrived in England on the 4th of May. When on the eve of his departure, he received a letter from the members of his native church, which expresses how sensible they were of the loss they were about to sustain, though they hoped it would be only for a season. The following is a translation of it.

"*The address of the little Church which by the grace of the the Lord Jesus Christ is established in Colinga, near Circular Road, Calcutta, to their beloved Pastor.*

"To the elect of the Lord, our dear pastor, the Rev. Mr. Pearce. We acknowledge your kind love, for we have received great benefit and consolation from your good instruction and example. You have always assisted us both in temporal and spiritual matters; we therefore bless the name of the Lord that he has given us so beloved a shepherd. But it is a matter of great grief, dear pastor, that you are about to be separated from us. * * * * We make this request to you, that when you arrive at your own country, you will deliver this message to the Lord's own faithful servants: 'We gratefully acknowledge, dear brethren, your kindness and love, for you have done much for us and our salvation. * * * * It is indeed cause for grief that to this day more abundant fruit has not been produced by their labours. Be not troubled, however, on this account, but

rather rejoice, for when the sun first rises there is no very great light or heat; but this is evident, that the day has dawned, and it is therefore certain that in time there will be full light and heat. * * * * We beg, therefore, to represent to you that this country is like an immense field, but the reapers are very few, so that much corn is destroyed: kindly, therefore, send more reapers, that the corn may be gathered into the Lord's granary. Alas! how many places are there where many are walking in the ways of Satan, but where there is not one labourer, so that they are dying in their sins, and falling into hell with no one to instruct them; and even where there are labourers, they are very few, not enough for so large a field. Again, therefore, we beseech you that you will send more labourers.

"And when, by the Lord's permission, you return to Calcutta, may this little church, which you are now leaving, be filled with the grace of our Lord Jesus Christ, the love of the Father, and the communion of the Holy Spirit: and you and we will then unite in thanking Him who has said, 'Though you pass through the water, the waves shall not cover you.' May he preserve you from the shadow of death, may he abide with you for ever! Amen."

During the passage, he preached on the Sabbath day in English, and as this was an exercise to which he had not been accustomed, he took the trouble of writing his sermons at full length. These would form a volume by themselves: they are written in rather a systematic series, beginning with the Holy Scriptures, from that text, "O how I love thy law," and proceeding to the character of man as a sinner, pointing out the wicked nature and awful punishment of sin, from the text, "The wages of sin is death." He then went on to consider the excellency, value, and suitability of the gospel, &c. In this manner, during the voyage, in a concise form, the principal doctrines of religion, and duties of men, were presented to the attention of his hearers.

He did not, however, so confine himself to a systematic form, as to feel unable to take advantage of circumstances as they occurred; and hence we find that when a passenger died on

board, he addressed his hearers the next Sabbath from the solemn passage, "So then every one of us shall give account of himself to God." When nothing particular occurred he found it useful to have a course of regular subjects to which he could turn his thoughts, but he was always happy to deviate from these whenever an opportunity presented itself, calculated to arrest the attention, and to inspire serious thoughts of God, religion, and eternity.

In a letter dated St. Helena, March 4th, 1837, he makes the following remarks respecting those he had left behind him in India: "I now begin to feel how closely I am tied to you all, and how endearing a bond the anxieties, cares, pleasures, and sorrows of so many years has woven! Well, we commit you to the Lord, and humbly hope, if it be his will, again to see and labour with you all; meanwhile we shall daily talk of you and pray for you; and trust that you will not forget us."

On his arrival in England he received a most affectionate invitation from his old master, Mr. Collingwood, to visit Oxford; indicating how highly he was esteemed, and how much beloved by those who knew him best.

His feelings upon his arrival in England are thus expressed in a letter to his friends at Calcutta, dated May 29th, 1837.

"You may be curious to know the impression made on our minds after so long an absence from our native land. The spring having been excessively backward this year, we have not yet seen it in its beauty. We saw the shore first in a fog, which had nearly proved fatal to our vessel, by causing us to go ashore near Dover, and have only yet had two days which may be denominated truly fine ones. My dear Martha has already had the influenza, but is recovered, and we are both inconvenienced, (as all Indians are,) by the perpetual changes of the temperature. Saying nothing at present of nature, I shall confine myself to art. Here improvement meets us in every step. Darkness is dispelled by gas; time economized, and fatigue prevented, by steamers, omnibusses, and other cheap modes of conveyance. Superior elegance or convenience marks the coal-hod, the grate, the chimney-piece, the tongs, the shovel, the fender, and indeed

every article, however minute, on which the eye can rest in your habitation. All seems incessant effort on the part of the tradesmen, to merit support by superior elegance in the arrangement, or neatness in the manufacturing of their wares, while the publicity given through the press to every improvement, makes it known and adopted almost instantaneously at the extremities of the kingdom. Trade and commerce are, however, universally said to be in a very unhappy state—a complete contrast to what they were last year. The failure of many American houses appears to be one of the principal causes, and it seems much to affect the spirits and hopes of the people both in London and the manufacturing towns."

When Mr. Pearce had been in England a short time, he found, amidst its active scenes of benevolence, that it was as impossible to be quiet there as in India; and it is questionable whether, with an ardent mind like his, he did not suffer more from excitement in the West, than he would have done from climate in the East.

Though he had not strength to stand forth and address large congregations, he soon made himself heard, through the medium of the press, to a much greater extent. His heart was first set on the words of the Saviour, "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest to send forth labourers into his harvest." This was his prayer, and his actions corresponded with it. He sat down and composed a powerful appeal to the religious public for ten fresh labourers to be sent forth into the harvest. The appeal was not in vain; the sum required for the purpose was subscribed, and the greater part of the agents speedily engaged.

At this time, in one of his public letters dated Nov. 23d, 1837, to the brethren in Calcutta, he writes, stating the views which influenced him to press this subject: "The heavy and increasing burden which I perceive, by every letter from Bengal, now lies on the shoulders of every one of you, makes me exceedingly anxious respecting your having aid. I see distinctly that if any one of you was, through the providence of God, removed from

his station by sickness or death, there is none who could, in addition to his own duties, undertake those of his brother. We constantly remember you, beloved brethren and sisters, in our prayers; and earnestly supplicate the preservation of your lives and health, the abundant increase of your usefulness, and your early supply of efficient coadjutors. May the great Head of the Church answer our prayers, connected as they are with his glory and the salvation of our fellow-men!"

The Appeal which he made for assistance is too valuable a document to be left to sink into oblivion; we therefore insert it entire.

TO THE COMMITTEE AND FRIENDS OF THE BAPTIST MISSIONARY SOCIETY.

HONOURED FATHERS AND BRETHREN,

Spared by a gracious Providence to reach the land of my fathers, after a residence of nineteen years in India, my first duty is to call your attention to the present state and prospects of the vast British possessions in Hindustan, and to the necessity of making, without delay, such extended efforts for the conversion of its inhabitants, as their present new and interesting circumstances urgently demand.

It may appear scarcely necessary to remind you, that the population of British India is at least one hundred and thirty-four millions—a number more than five times the total amount of inhabitants in England, Wales, Scotland, Ireland, and all the neighbouring islands;—that this vast mass of human beings, has been for many ages immersed in the grossest intellectual darkness, and the deepest moral depravity;—that while all are in some sense dependent upon our Government, by far the greater part are our fellow subjects, and have therefore a peculiar claim on our benevolent regard;—that the missionaries may travel among them with perfect safety, making known in any way they think proper the glorious news of redemption by Christ;—and that, in proportion as prayerful and persevering efforts have been made for their salvation, God has granted his effectual blessing. These facts you all know, and it may therefore appear superfluous to allude to them particularly; I will therefore only dwell a little on the last remark, that in proportion to the amount of persevering and prayerful effort already made, has positive success been realized in India.

It is true that India has not been so productive as some other parts of the missionary field. This, however, is easily accounted for. If you advert to the system of idolatry which there prevails; if you recollect that it is supported by an educated and numerous priesthood—is rendered attractive by elegant temples and gaudy festivals—is made venerable by sacred books, and by a faith too ancient for its introduction to be ascertained—is fortified by prejudices so powerful, by the common belief of multitudes so countless, and by excommunication from social

intercourse so dreadful,—you need not have wondered if to the present day scarcely any extensive and decided effects had been discernible. The gospel was preached for fifteen years to the inhabitants of Tahiti by many missionaries, ere one person professed himself a disciple of Christ; but since then how great has been the progress! In a country like India, where the obstacles are so much more formidable, it would have been no matter of surprise, had the diligent exertions of those who have yet laboured in the field been useful only in the preparatory work,—that of communicating a general knowledge respecting the gospel among its inhabitants. Had no converts yet been furnished, the delay would only call for more fervent prayer and more strenuous endeavour.

But the result of misssionary labour in India, though it has confessedly been trying to the faith of the church, has by no means been so discouraging as is frequently supposed. The apparent, as well as the real success, has been increasing every year. Not to travel out of your own operations, and instance Tinevelly, Travancore, and Ceylon, encouraging stations of other denominations, I may refer in illustration of this remark, to the experience of my missionary associates in Calcutta. In the year 1817, you will recollect, that five European brethren, (whom I joined in 1818,) formed a union for the more effectual prosecution of their important duties in that city and neighbourhood. From that time to the present, other associates have joined us; but never more than sufficient to make up our previous losses, by death and other causes. The number of European missionaries has been equal; but has their success during the same period been always the same? Far from it. If we divide the years which elapsed from December 1817, to December 1836, into three equal periods, we find the following results:—Up to the middle of the year 1824, when our beloved fellow-labourer Mr. E. Carey, was compelled through ill-health to leave India, we were privileged to baptize only four natives, and including their families and inquirers, the total number of professing Christians in connexion with us, was but ten. During the next period, the number baptized was increased to thirty-six, and of professing Christians to one hundred and eighty; while from 1831, to December, 1836, when I left India, the number baptized was one hundred and twenty, and of those who had renounced idolatry, and regularly attended Christian worship, nearly five hundred, several of whom stood proposed for baptism. Adding all together, you will find that the "little one" has almost literally become "a thousand." The apparently unsuccessful labours of the first period, produced fruit in the second, while they also continued to increase the amount of usefulness in the third. The increase each year is now equal to what it was during the first ten or twelve, and through the ripening influence of past labours, as well as of present efforts, and above all, the increasing number and higher qualification of the native preachers who are rising around us, there is every reason to hope that the progress of the Mission, with the same number of European labourers, will very soon be equal in one year to what it now is in ten or twelve. Let not then the Christian church allow itself for one moment to despair of the conversion of India. In so large a country, extensive and long-continued labour, will be of course necessary in laying the foundation of the Christian temple; but in due time it certainly will arise

and then the grandeur of its dimensions, and the number of its worshippers, will amply repay every sacrifice which its erection may have required.

I am constrained to mention two other considerations, which urge the necessity of acting without delay. These are—first, the present circumstances of the brethren now labouring in India, especially in Calcutta and its neighbourhood; and secondly, the interesting, yet critical state in which, at the present moment, the people you wish to benefit are placed.

I mention first, the peculiar circumstances of your Indian missionaries, especially the "Calcutta brethren." The brethren designated by the latter term, some of you are aware, do not all reside in Calcutta, nor are their exertions at all confined to that vast metropolis, and its immediate neighbourhood. Messrs. Yates, Penney, and myself, reside to the south-east of the city; Mr. Carapiet, one mile, and Mr. Ellis, four miles distant to the north, all on the same side of the river Hughli; while Mr. G. Pearce occupies a station at Sibpur, two miles to the west of us, and Mr. Thomas another at Salkiya, further distant from us, to the north-west, both on the other side of the river. Besides this, the exertions of the brethren have been long extended to the stations of Lakhyantipur and Khari, thirty-five and fifty miles to the south of the city, where one of them would gladly reside, did not experience and medical advice lead to the conclusion that such a step would soon be fatal to European health. Now if I mention the various duties devolving upon the brethren I have left, you will readily perceive that they are far too numerous and important for their limited strength, even when that is increased by the valuable aid of Mr. De Monte and several native assistants.

Not to dwell on the pastoral duties of the English church in the Circular-road —the daily superintendence of the numerous pupils in the Benevolent Institution —and other engagements which bear indirectly, though very sensibly, on the conversion of the natives, and require all the strength of two brethren; even the direct missionary labours to which they are called, are far beyond their ability.

At the end of last year, they had under their pastoral care distinct churches of native brethren in Calcutta, Chitpur, and Haurah, as well as at Lakhyantipur and Khari.

They were occupied in daily services to the heathen in the native languages, in Calcutta and its vicinity, as well as at fairs, markets, and other assemblies, held at numerous villages near our distant country stations.

They had under their care two most promising boarding schools, on the plan of the American brethren at Ceylon, containing respectively, nearly fifty boys, and forty girls, all the children of native Christians, who are boarded and clothed, as well as educated, at the Institution.

They superintend a very flourishing seminary for Hindoo youths, in which there are no less than two hundred and fifty boys and young men, receiving an excellent education in English, as well as Bengali.

They had also under instruction, two distinct classes of catechists, as students for the native ministry; some, converted in middle life, who are diligently instructed in their own language; and others, pious youths, who have been educated at the Boarding school in English, and afterwards supplied with additional

instruction on theological subjects. The first class are designed for usefulness in villages, and among the great mass of the population; while the latter will be prepared to labour, and defend the truth, if necessary, in the city, among the better educated part of their countrymen. Both classes, of course, are instructed to preach fluently in Bengali.

The efforts of the brethren in the translation of the Scriptures, are important and responsible. Missionaries of all denominations have adopted their version of the Bengali Testament, and have affectionately urged them to further exertions in this department; and they have now to carry through the press a new version of the Old Testament, just translated, and are pledged to the publication, as soon as possible, of the whole Scriptures, with marginal references, in the same language. They are also preparing a version of the New Testament in Sanscrit, the learned language of the Hindus, and in Hindustani, the dialect most extensively spoken by the Mohammedans, throughout Hindustan.

Desirous to aid the usefulness of the Religious Tract Society, and the American Sunday School Union, they are engaged in translating and carrying through the press various tracts, and larger religious works, to be printed at the expense of those excellent institutions.

In addition to the above, the brethren have the management of a large printing office, in which upwards of a hundred persons are employed in casting types, and in printing and binding useful and religious works, in various languages. At this establishment thousands of Gospels, and above two hundred thousand tracts and school books, have been lately printed every year; and by means of its labours, considerable pecuniary aid is afforded to the benevolent operations of the mission.

No one but those who have nursed all these undertakings from their infancy, and have seen their happy influence on the progress of the gospel in India, can conceive the bitter regret with which the brethren contemplate the possibility of any of them being interrupted or discontinued. I am sure, however, that all of you would be deeply grieved to see efforts, the most promising, relinquished, and the anxious endeavours of many years, abandoned, just at the moment when they are attaining evident usefulness. Yet it is my duty to inform you, that each engagement hangs merely on the life and health of a single individual; so that, should it please God to remove any one of the brethren from his post by sickness or death, that department of labour for which he is chiefly responsible, must, in all cases, be lamentably crippled in its efficiency, and in most cases entirely abandoned. To carry on the present exertions of your Calcutta missionaries, several of whom have passed the meridian of life, or are considerably debilitated by the influence of the climate, additional labourers must be sent without delay.

But the support of present engagements only, will not satisfy my brethren or myself. We earnestly long to have the scale of our exertions greatly enlarged. More preaching to the heathen is required, and should be supplied. Intelligent native youth flock to receive Christian instruction, and ought to be educated. The preparation, constant revision, and gradual improvement of Biblical translations, demand redoubled assiduity. Existing native churches, and professing Christians, require constant care, to secure their moral and spiritual improvement, and should receive more unremitted attention. Branch stations in other villages

must be established, and further exertions for the scriptural and general education of native preachers, are of paramount importance. For all these purposes additional missionaries from Europe are urgently required, and cannot surely be denied us.

Nor do the Calcutta brethren alone require assistance. Mr. Leslie, your devoted missionary at Monghyr, is very anxious for the conversion of the people inhabiting the Bhagalpur Hills, and is desirous to have an associate at Monghyr, who, during his visits to these people, may pay attention to his native church. This would allow Mr. Leslie to spend the cold season among the Hill people, whom he considers, like the Karens of Burmah, "a people prepared for the Lord;" and furnish the means of instructing at Monghyr, some of their native youth, who might, as school-masters (and native preachers if converted,) be diffusing a knowledge of the gospel among their countrymen during those parts of the year when their climate would be fatal to Europeans.

It is also highly important for the Society to establish a well-supported station in the upper provinces of India. It has, throughout this vast district, only three missionaries, each occupying a distinct station, and having, therefore, little or no support from his brethren. Each one has also the care of an English church and congregation, which, however contributive to general usefulness, must necessarily divert much time and attention from native work. The light diffused among the heathen by a single missionary in such circumstances, is almost lost in the surrounding darkness, and on his death, or removal by sickness, is often entirely extinguished! It is surely time that, after so many years, the Society should have one station at least in Upper India, in which preaching to the heathen, efficient day schools for their youth, boarding schools for the children of native Christians, and systematic exertions to prepare for future usefulness, a body of native preachers and catechists, should all be attended to, and from whence, as is the case at Calcutta, in the lower provinces, branch stations at convenient distances might be established and efficiently superintended. You will not wonder that for this purpose we ask three or four missionaries. Our blessed Lord always sent two of his disciples together, even in Judea, where the inhabitants spoke the same language, believed in the same Scriptures, and were expecting everlasting life through a promised Saviour. Surely, where a language is to be acquired, the Divine authority of our Scriptures is to be proved, and the very idea of eternal life to be first introduced to the attention of a people, three or four missionaries cannot be deemed too many. I may mention, too, that the success of a combination of effort in different parts of India, as well as reason and Scripture, show its expediency, and call upon you, without delay, to avail yourselves of it.

I must add, secondly, that the peculiar circumstances in which the native population are at this moment placed, demand prompt and extended efforts for their salvation.

It is evident to all acquainted with the native state of society in Calcutta, that a great and interesting change in the Hindu mind has been long going on; but it has been lately far more clearly and rapidly developed than before, and now requires corresponding exertions on the part of Christians to give it a right direction. A new era, it is evident, is now bursting on India. The labours of former years,

are producing an extensive and beneficial influence; and an impetus has been communicated to the native mind which can never be repressed. In some places the institutions of caste are generally, though not openly violated; and in others, they have already fallen into contempt. A taste for European science and literature has been excited, which, in its influence, promises to be most important. Such ridiculous statements with regard to geographical and astronomical facts are given in the sacred books of the Hindus, that every youth who acquires only elementary scientific knowledge, soon suspects them to be false; his religious opinions being derived from the same works, doubt is gradually excited, which the increasing knowledge of every day tends to strengthen, till before his education is completed, Hinduism is discovered to be utterly an imposture. Hence, the pupils who receive an English education, are all becoming, or have already become, complete unbelievers in the popular religion, and must either settle down as Atheists and Deists on the one side, or as Christians on the other. Many thousands of youth are taught at the expense of different missionary institutions: these are all instructed in the great principles of Christianity, and some, almost every month, acknowledge the Saviour. But many young people are in different circumstances. Four colleges in Calcutta, and twenty-three colleges and superior schools in other large cities, have been established at the expense of government, in twenty-three of which, at least five thousand native youths are now receiving an English education of a superior order. No instruction in the principles of Christianity, however, is afforded at these institutions; so that, as they begin to see the folly of Hinduism, they become acquainted with no better system of religion, and are thus exposed to the contagion of infidelity and vice. Among the youth of this class, the writings of Paine and Voltaire have been diligently circulated by sceptical Europeans, and works of the most licentious character have been sold by unprincipled natives. Rejecting, with its puerile mythology, the moral precepts of Hinduism, uninfluenced by the truths of Christianity, and led to deny even those of natural religion, these young men are in a most dangerous state; and on the efforts of the Christian church, at the present moment, must depend, under God, whether they shall pass from the darkness of heathenism, into the light of Christian truth and holiness, or be precipitated into the still gloomier depths of infidelity, sensuality, and eternal death.

I may add, that their salvation or destruction will not take place alone—it must involve that of many others. The late Governor General, Lord William Bentinck, and his successor, Lord Auckland, having very judiciously encouraged the English language, in preference to the Persian, in public business, the desire for education in this language throughout India is greater than was ever known before. As an illustration, I may mention, that at the latter end of last year, when a new college was opened at Hughly, a few miles above Calcutta, fourteen hundred native youths enrolled their names as English students within a few days. Several native princes, with their chief officers, are already learning our language, and are frequently applying to Calcutta for instructors. To supply the demand from all quarters, numerous teachers are required; and the pupils who are now under instruction in Calcutta, in the government, as well as the mission schools, being the most advanced, will, without doubt, be engaged, and in a few years be

scattered over all the country as instructors of their countrymen. Even now, almost every boy who receives instruction in English in the day-time, communicates it to a class of his relations, or acquaintance at night; and several advanced pupils, who are still pursuing their studies, unite in superintending a large free school for the benefit of their countrymen. How lamentable will it be, if these young men, becoming infidels, should proselyte their pupils, as they emerge from heathenism, into the same destructive sentiments. How delightful will it be, if through the active exertions of your missionaries, many of them should be brought to God, and in various situations of influence, which, from their superior information, they must occupy, should widely diffuse among their countrymen a saving knowledge of the blessed Redeemer. To secure the latter object, no expense or labour should be spared. A commodious chapel, conveniently situated for their attendance, should be immediately erected, and lectures and sermons in English and Bengali, should be delivered by one or more missionaries, with express reference to their feelings and circumstances. Efforts of this kind have before been tried by some missionaries with encouraging success; and now that the number of persons acquainted with English is vastly increased and daily increases, far more abundant success, may, under the Divine blessing, be confidently anticipated from such exertions.

To supply the immediate wants of Calcutta and the Upper Provinces, you see, respected brethren, that we require eight missionaries, independent of two others, greatly needed to aid our valuable brother, Mr. Daniel, of Columbo, in his multiplied labours. We beg, therefore, a reinforcement of *ten* for India. You surely will not wonder at this request. Since the formation of our Calcutta Union, in 1817, you have sent twenty-eight brethren to the West Indies, while only ten have proceeded to India, making, with four brethren engaged in the country, a total increase of fourteen. During this period, sixteen who laboured in India, have died or been otherwise removed; so that there are now in India two less than there were, at the commencement of that period, while in Jamaica, there is an increase of seventeen. India was the first scene of your missionary labour—it is immeasurably the largest field of action, and its circumstances are peculiarly critical. I feel persuaded, therefore, that you will now give it the strength it has so long needed and so anxiously implored.

I trust, my dear Sirs, you will not consider the representations I have made with regard to the present interesting state of India, as merely my own views. They are far from being mine alone—they are entertained by the great body of missionary labourers in India—they are openly declared by intelligent Hindus. All acknowledge, with the esteemed missionaries of the London Society, that "the present is the infancy of India's thoughtfulness, and that whatever cast is now given to that thought, will be stamped on its maturer years;" and all may be considered as adopting the language of an excellent General Baptist brother, in a letter to myself lately received:—"O what are Christians doing, that they hear not the voice of the Lord, saying, Take India, and convert it now to Christ!" Listen, therefore, respected friends, to our earnest appeal, strengthened as it is by the united testimony of so many competent judges, and grant us for India, the assistance which we supplicate.

But I am met by the assertion, that the funds of the Society are more than exhausted, and that unless necessary and promised aid be denied to the West India Missions, no important reinforcement can be sent to the East. The difficulty is embarrassing, but not insuperable. I cannot for a moment recommend, that the important and already successful labours of our beloved brethren in the West should be curtailed; but the aid solicited for India, and there so urgently required, must not be any longer withheld. Suitable men as missionaries, I am assured by competent judges, are not wanting, and if the neceesary funds were available, might be very soon on their way to Bengal and Ceylon. Your respected secretary is best able to state what amount will be requisite for the outfit, passage money, and other expenses of the proposed number of missionaries, with their families. If we add to this amount £1000, the probable cost of premises, and the expense of erecting a suitable chapel, "with a large school room underneath," for the benefit of the more intelligent and respectable Hindus, it will give the total amount needed as extra donations. To this should be added, as additional annual contributions, what will be necessary for the regular support of the missionaries sent out, after their arrival. The whole will form, it is true, a considerable sum, but surely not too much to expect where an object so important is at stake. Many individuals, and even some churches, I am aware, are too much oppressed by poverty to do more than they do at present. From such I would only entreat their more frequent and fervent supplications, that the saving influences of the Holy Spirit may accompany missionary efforts, especially among the millions of Hindustan. This is all they can bestow, and therefore all that God expects; and from prayers in such circumstances, we may reap a benefit far greater than gold can purchase. But oh, my brethren, how few there are who cannot, by the exercise of economy, readily give a greater sum than they have hitherto contributed! Are not many adding house to house, and field to field, or annually transferring considerable sums to the public funds, whose duty it is to consecrate their property to a nobler object—the promotion of efforts connected with the glory of God, and the salvation of mankind? Many in their dying moments have bitterly regretted that during their lives, they had done so little for the honour of their Lord; but never have I heard of an individual, who, when eternity was opening on his view, conceived he had done too much for the glory of his Saviour, or the happiness of his fellow men. Take, then, my dear friends, into your prayerful consideration, the awful, yet not hopeless, case of the perishing millions of India. Endeavour to place yourself in their situation, and act to them as you would wish, were they in your circumstances, and you in theirs, that they should act towards you. Recollect that all you have is the Lord's, and that it best subserves your own true interest when it is employed for His glory. Covet the privilege of doing all the good you can while on earth, and the blessedness of him to whom the Saviour shall say on the great day of account, "Well done, good and faithful servant, thou hast been faithful in a few things: I will make thee ruler over many. Enter thou into the joy of thy Lord." Think of these things, my friends, and then give as your consciences dictate to be your duty.

In my present state of health, I am quite unable to urge the subject by any public addresses. I trust, however, should the Committee give their sanction to

this appeal, that every minister of Christ among us, in his zeal for God, and compassion for souls, will give effect to its statements by his own personal exertions. Since my arrival in England, I have found the present interesting state of affairs in India, to be but little understood, even by many contributors to our mission; but when fully brought before their minds, it has generally elicited their sympathy and aid. If therefore, every minister would kindly read this appeal, with any observations from the Secretary, to his people, and would add such additional remarks as might appear necessary, I cannot but hope, that it might tend to excite their lively interest, and secure their liberal aid.

Nor need any of our brethren confine his applications for aid to persons of our own denomination. In a contest with heathenism and infidelity, the progress of one body of Christians, is in reality the success of all. Labourers on the spot feel this particularly, and hence in Calcutta, missionaries of the churches of England and Scotland, and of the Independent and Baptist denominations, regularly meet together, affectionately to discuss topics regarding their common interests, and earnestly to seek each other's usefulness. To our Christian brethren in other denominations, therefore, an appeal in behalf of India may properly be presented, and their liberal aid solicited. I feel well persuaded that it will be cheerfully afforded.

With earnest prayers that the Lord may abundantly bless all the operations of the Society, whether in the East or West,

I remain,

Respected Fathers and Brethren,

Your faithful and affectionate Servant,

W. H. PEARCE.

In no part of Mr. Pearce's life did he display greater ardour, or more subdued resignation, than in this bold project; in the carrying out of which it was the privilege of the editor to be intimately associated with him. Mr. and Mrs. Pearce were his guests at Camden Hill, Birmingham, when the proposal was under consideration in London. With intense, but not restless, anxiety, the answer was anticipated; while the desirableness and the difficulties of the scheme formed naturally the engrossing topic of conversation. The Committee had previously "concurred in the importance of immediately strengthening the hands of our brethren in the East, and of extending the operations of the Society, and were convinced of the duty of taking prompt and energetic measures to send out ten additional missionaries," &c.; but the resolution of May, 17, 1837, only went to the measure of "forthwith addressing a letter to every Baptist church, through its pastor and deacons, urging them to

increased zeal for the augmentation of our regular income, and directing their attention to the necessity of enlarging our operations in the East," &c., together with hints respecting the best method of proceeding. Mr. Pearce had subsequently urged a more specific pledge; and it was on receiving a discouraging answer to his entreaties, that he wrote a letter from which the following is extracted.

"*Birmingham, July* 15, 1837.

"TO THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

"DEAR FATHERS AND BRETHREN,—It has been with the deepest concern that I have heard from your respected treasurer and secretary of the heavy burden which now presses on your funds, and of the great difficulty which you feel in commencing the extra effort for India which you have been earnestly solicited to attempt. I cannot but sympathize in your feelings of apprehension as to the duty of pledging yourselves, especially in the present depressed state of trade and commerce, to a great and immediate effort, when you fear it may injure your future resources, and should be truly grieved to secure any object, however important, at the sacrifice of the permanent usefulness of the Society."

He was evidently shaken by this disappointment, and it was feared that his feeble health would give way; but he repeatedly said, "Well, it is the Lord's will: it must be right. What we are to do, I know not: we are worn out, and cannot proceed with our work. Our brethren evidently would do it if they could; but they clearly see that it is impracticable, and I must submit." With these and similar expressions, that day of sad disappointment was passed; the man of God was dispirited—"cast down, but not destroyed." On the following morning the writer suggested that the project ought not to be given up without one more effort. To the inquiry, "What could be done," it was replied, "Write again to the Committee:—each missionary will cost, to land him in India, and provide some present support, £500:—ask them to agree to send out one for each £500 given for the express purpose, and to allow you to appeal immediately for the ten." By degrees Mr. Pearce came

into this plan, but was so little sanguine, that his final answer was, "Well, I will try again, if you will write also. Proceeding immediately to do this, in time for the Quarterly Meeting, July the 19th, the subject was then reconsidered, and resolutions were adopted, the purport of which may be gathered from one paragraph of the postscript added to Mr. Pearce's Appeal, which was signed by the secretary, Rev. J. Dyer:—

"The character of this new effort has been decided by a kind proposal from their much esteemed friends, the Rev. W. H. Pearce and the Rev. Dr. Hoby, of Birmingham. These brethren have expressed their willingness personally to wait on that class of Christian friends, in different parts of the kingdom, to whom Providence has granted the ability of making occasional donations to the cause of the Redeemer, without interrupting, or diverting, the usual course of their beneficence. This generous offer the Committee have gratefully accepted; and, at a Quarterly Meeting held this day, it was resolved that, as soon as £500 has been realized on this plan, they would send out a missionary to Ceylon; and so afterwards, an additional missionary to the continent of India, as often as the like sum of £500 is paid in, till the whole number required shall have been forwarded."

It was a wonderful transition in the feelings of the sickly man, when all at once buoyant and cheerful, he came to an unalterable resolution, that, cost what it might, he would obtain all that he had requested. In vain was the attempt made to dissuade him from encumbering his project with the *building*, for which £1000 would be required. He was now decided, and no suggestion of the improbability of a chapel being subscribed for, would induce him to alter his appeal. Detail of operations in various parts of the kingdom would be superfluous; but to show that God sometimes surprises his people, with evidence that the silver and the gold are his, the following may be narrated. Although subscriptions proceeded well, *nothing* was obtained for the building! neither did it seem probable that the public would sympathize at all in that part of the project;—when the hand of God was signally manifested, and in a very unexpected way. In June, 1837, a singular but most interesting correspondence

had arisen between the writer and an anonymous friend in Birmingham, who had forwarded £50 to aid him in an object connected with a chapel and schools in the town where he then resided. And further, on receiving information relative to the schools in Jamaica, connected with the late Mr. Knibb's church, the same friend also sent anonymously £100, with these remarks, viz.

"*June* 28, 1837.

"Enclosed is cash, £100. Forty or fifty pounds you will please to remit to the Rev. W. Knibb; say his prayers are heard, and that sum shall be remitted annually by you, until the funds of his church no longer require it. The remainder please request him to distribute among your schools in Jamaica, in any way that you and he may deem most desirable, to promote and extend the kingdom of our Lord Christ. * * * * If you should have any thing to communicate, address" &c.

True benevolence always invites, rather than repels, application, and in proportion as it approximates the Divine, rejoices in new opportunities. Encouraged by such considerations, Mr. Pearce's stirring appeal was forwarded, with a few remarks. The reply rather discouraged expectation of pecuniary aid, although it expressed deep interest in the views presented, and a solemn sense of responsibility to God. Not many days afterwards, this honoured individual, till then personally unknown, called, and inscribed his name for *one thousand pounds,* to erect the building in Calcutta, upon condition that the entire plan was carried into effect, and the ten missionaries were sent! Such unlooked for liberality so stimulated the movement, that the total amounted collected exceeded £6,700.

From the correspondence with this benevolent individual, whose name has hitherto been withheld in the printed reports, many valuable remarks might be extracted; none, however, more instructive than is the modesty which contents itself with having performed such a deed of benevolence, without so much as the announcement of a name.

With what feelings Mr. Pearce received this intelligence, the following letter, written from the hospitable residence of W. B. Gurney, Esq., where Mr. and Mrs. Pearce were accustomed to

enjoy all the comforts of a home, and all the tender sympathies of Christian love, will show.

"*Denmark Hill, Dec.* 2, 1837.

"My dear Hoby,—Accept my best thanks for your truly acceptable letter of the 27th ult. As I have already sent you two messages, in letters to Birmingham, and as Mr. Gurney had expressed his intention of writing to beg you to come up to London next week, I thought you would excuse my writing, which, with all mental application, is forbidden, as injurious, by my medical friends. I cannot, however, allow the generosity of your unknown correspondent, to pass without some acknowledgment. For more than three weeks, had I been confined to the house, and with little prospect, for the present, of being able to apply for further contributions; often had I been fearing that through want of personal application, interest in the object would die, and perhaps the effort be but partially successful—that, even if the amount for the missionaries could be obtained, we could scarcely hope that the amount for the chapel and school would be also contributed;—when, lo! your letter proves how much better God is than my fears, and shows me, when any thing is attempted for his glory, how easily he can secure its full accomplishment. The benevolence of your unknown friend, fills my heart with emotions of gratitude to him, as well as of thankfulness to God, who has put it into his heart thus generously to aid us. May the Lord return into his own bosom a thousand fold the kindness he has manifested to the perishing Hindoos! I cannot but indulge the happy assurance, that of such a building it shall be said, respecting many a Hindoo youth, and many a Hindoo preacher too, "This and that man was born there." Though such persons may not know their benefactor on earth, I rejoice in the assurance that they will know and love him in a better world. Should your friend still think it proper to remain unknown, so that we shall not have the pleasure of recognizing him, then shall we also, my dear Hoby, if permitted to form part of the blessed assembly, know and love him, and unite with him in adoration of that blessed Saviour, to whose grace alone we are indebted for every holy thought and every pious action. Meanwhile, pray convey the

grateful thanks of myself and brethren, and assure him of our frequent prayers for his temporal and spiritual properity.

"Yours &c.

"W. H. PEARCE."

Mr. Pearce, previous to his leaving Calcutta, received from the secretary of the Calcutta Religious Tract and Book Society, a letter of introduction to the secretary of the Parent Society in London, stating "that the committee thought he might probably be able to enter into arrangements for the printing of some ten or twelve volumes in the language of this country. Should such a measure meet your approbation, Mr. Pearce has the sanction of the committee to select, in conjunction with the members of your committee, the particular books which shall be thus executed."

He lost no time on his arrival at home in applying for assistance to the Tract Society, having prepared on his passage an appeal for the special object he had in view. That appeal was presented to the public by the committee of the Society, and happily succeeded in securing the aid required.

This special appeal on behalf of India is a document as valuable as that to the Missionary Society, but is too long for insertion. It is given at length in the report of the Religious Tract Society for 1837, and was read and approved by Dr. Duff and Mr. Gogerly, with whom the committee had interviews, as well as with Mr. Pearce, and they "resolved to assist in the publication of ten or twelve books for native Christians and their families, in the three principal dialects of the Bengal presidency, namely, Bengali, Hindui, and Hindustani."

They add, "this most powerful appeal from Calcutta, they respectfully submit to their friends. They have voted *one thousand pounds* for these special purposes, in addition to the usual grants they annually make for the publication of tracts in the native dialects and languages. The committee feel that the progress of general knowledge in India, at the present period, calls for the most vigorous efforts to furnish the natives with books which shall give them clear and scriptural views of Christianity, and guard them against the designs of the great enemy of souls."

By the success of both these appeals he had the satisfaction of seeing that his visit to England was not without benefit to India; yet the mental exertion of preparing them, and the unavoidable labour of correspondence and journeys connected with one of them, pressed heavily upon him. Many a letter had he to write on the subject of his appeal; which delicate and important duty he discharged to the high satisfaction of many, eminent for wisdom as well as piety and benevolence.

He wrote also while in England, in favour of female education in India. In this effort we see beautifully combined the feelings of private friendship and of public spirit. He was requested by Dr. Reed, of Hackney, to write a preface to the Memoir of Mrs. Lowrie, who had died under his roof in Calcutta; while discharging this duty of private friendship, he takes the opportunity of introducing to British females the importance of female education in India. On this portion of his letter, Dr. Reed remarks: "I ask particular attention to the letter of Mr. Pearce, as it casts useful light on the very important subject of female education in India. Such a statement from such a judge of the the merits of the case, will go far to sustain, and, if needful, to justify the combined efforts of British ladies to emancipate their sex in India from their manifold thraldom, by the power of knowledge, truth, and religion." The whole is interesting, but the reader must be referred for it to the Memoir; one extract only is inserted.

"When Mrs. P. and myself were leaving Bengal, in January, 1837, we met a vessel from England sailing up the river Hughly, on board of which were a missionary and his wife, (Mr. and Mrs. Stubbins,) in the service of the General Baptist Missionary Society, whom we had been long expecting. We received from them, while standing on the deck, friendly recognitions; but, from the distance, could not converse with them. They reached Calcutta, we find by our letters, in safety on the following day, and shortly afterwards proceeded on their way to Cuttack. Mrs. S., however, was soon taken seriously ill, and, within a month after her arrival in India, was carried to the tomb! But did she regret that she had left the endearments of home, and, like

Moses, only saw—rather than entered upon—that region which to her had been 'the land of promise?' Far from it. She repeatedly said, When you write to my very dear friends in England, tell them I do not regret coming to India. If I could have foreseen all I have been called to eudure, and could have known my end to be so near, I would not willingly have been detained. I feel it to be the will of God, and the path of duty, and I trust the Lord will glorify himself by it. She several times expressed a wish to sing that beautiful hymn:

There's not a cloud that doth arise,
To hide my Jesus from my eyes.
I soon shall mount the upper skies.
All is well; All is well.

And died at last, rejoicing in her Saviour.

"Thus happily was the mind of this excellent woman, like that of Mrs. Lowrie, supported under circumstances so peculiarly trying."

It was his intention also to have made an appeal to the British and Foreign Bible Society on behalf of the millions of India who are perishing for lack of knowledge; but he found, from what had transpired, that his labour would be in vain; and, therefore, desisted from the attempt. He learned that the committee had come to the resolution not to encourage any version of the Scriptures in India in which the word baptism was rendered by a term signifying only immersion. This he deeply regretted for two reasons. 1st, because it was contrary to their past liberal practice in regard to the Eastern versions, and to their present practice in regard to some of the Western ones. 2dly, because he thought it was contrary to the principles of religious liberty and the rights of conscience—a contracted principle upon which they would not be able uniformly to act for the future. It appeared to him that, as a great body embracing all parties, the Bible Society ought to leave all minor points to those engaged in translation, and to be satisfied if the versions claiming support were considered by competent judges to be correctly executed as to style, and to be faithful and true in all the grand essentials of Christianity. He firmly believed that, if quitting this broad

basis, they took upon themselves to decide those points which they confess to be non-essential, they would lay the foundation for endless dispute and dissension respecting all the terms affecting church government, such as bishop, presbyter, church, congregation, &c. Time and future events must decide whether this will not be the result.

Mr. Pearce asked nothing for himself or his denomination which he was not willing fully to concede to others. While he contended for the right of translating baptism by a term signifying immersion, he was willing that it should be transferred by those who so preferred it, or translated by pouring, washing, or sprinkling by those who believed such to be its meaning, All he wished was, that what was considered by the Society a non-essential, should not be made essential to obtaining their support. Had they encouraged the Bengali version with the term baptism translated by immersion, he would have been willing for them to have as many copies as they pleased with the term transferred. They, however, were resolved on uniformity.

Mr. P. regretted the course taken, not only because it seemed to him to reflect upon the committee of the Bible Society, but because it prevented him from appealing to them on behalf of the perishing heathen. He might indeed have appealed to them on the ground that they had printed one edition of the Bengali version* through their agents in Calcutta, and were about to print another in the Roman character in London, and both with the terms transferred according to their own views; but as he could not appeal to their liberality, he determined not to appeal to their justice.

Disappointed in his expectations of obtaining assistance from the British and Foreign Bible Society, he directed his attention to "The American and Foreign Bible Society," and entered on a regular correspondence with them; the close of which, just before his death, we shall have occasion hereafter to notice. From

* This version, upon a very moderate calculation for the time and labour of the translator and other expenses, cost the Baptist Missionary Society £1,500, and towards the defraying of this, the Bible Society, who have had the benefit of two large editions of the work, have paid nothing.

them he realized for his object far more than he anticipated, and could not help, with all his brethren, admiring therein the kind providence of God.

Besides writing for societies and public benevolent objects, he kept up a very extensive correspondence while in England. To his brethren in Calcutta he wrote monthly letters. Most of these were on matters of business, and would altogether form a small volume. He also wrote a number of private letters on subjects of personal or local interest, and in reference to what was transpiring in England. His letter to the Rev. F. Tucker, who was about to proceed to India as a missionary, contains remarks which may be useful to others who may devote their lives to the service of God in the East:—

"Will you deem it obtrusive if I just allude to two things to which I think it possible you may have an opportunity in your present circumstances of attending, and which will, under the Divine blessing, greatly facilitate your future labours? I refer to the knowledge of the Bengali language, and the prosecution of such English studies as will probably be found most important in Bengal. As it regards the first, the only serious difficulty, in acquiring a tolerable acquaintance with the native languages, is the impossibility of securing a correct pronunciation without a living teacher. It had occurred to me (had Providence permitted us to meet) to place myself at your service for this purpose, but as at present it is quite uncertain, whether Mrs. P. and myself shall be permitted to spend the winter in the neighbourhood of London, I have been thinking of another expedient. It occurs to me, that if you would get instruction for an hour or two, in the pronunciation of the letters in their simple and compound forms, from our excellent friend, the Rev. H. Townley, or from Mr. Eustace Carey, you would remove the first and chief difficulty, and with elementary books would be able to make some pleasing proficiency. A grammar and spelling book, with Pearson's Idiomatical Exercises, and a gospel or two, (all, or most of which in the native or English character, you may, I think, find at Fen Court,) will be all you need in the way of books. The study may be prosecuted at your leisure, till we are

permitted to meet on board ship, when, if not before, it may be in my power, as it will ever be my pleasing duty, to aid your further progress.

"There are also two or three branches of English study, which, as they are likely to come into very useful employment in India, it will, I think, be worth your while still further to prosecute. I refer to astronomy and mental and moral philosophy. A thorough knowledge of astronomy (including what may be necessary to calculate with accuracy the period of eclipses) and the ability to give a complete course of lectures on moral philosophy, adapted to secure the attendance of intelligent native youth and others, promise, under God, greatly to increase your usefulness in Calcutta. It is very likely that you may now feel yourself sufficiently acquainted with the branches of study I have mentioned, to communicate to others all that may be necessary, and so may regard further attention to them as almost superfluous. You will, however, permit me to remind you, that upwards of a year of other engagements in England and on the voyage, with very little time for spending a thought on such subjects in India, may render their further prosecution here until your departure, important.

"I am very ignorant of the facilities which are accessible in London for this purpose, but should imagine that the Royal Institution, the University of London, or King's College, would furnish some superior teachers, the hearing of whom would be advantageous. If not, you will have, at least in London, access to all the books necessary to keep up, or still further to increase, your knowledge. From the beneficial influence of the lectures of our dear friend Duff some years ago, in connexion with the far greater number of persons in Calcutta now competent to benefit by them, and that happy ease of address and expression which God has granted you, I look with pleasing (I trust also with prayerful) anticipation to the good which, by similar efforts for the advantage of native youth you may hereafter, under the Divine blessing, be the means of effecting, and would by all means recommend your keeping the object in view.

"I remain, &c., W. H. P."

He corresponded also while in England with several persons in America, as appears from the letters sent him in reply. In one of these, Mr. Malcolm remarks: "I received, a few days since, your very welcome letter, on the printed sheet of letters respecting the engagements of ten new missionaries. How my heart leaped for joy to see so great an effort so nearly accomplished! Dear brother, the Lord makes his power seen in your weakness. A poor, sick, suspended missionary, comes home to repose and refit, and in that very act produces the sending out of ten families, and the erection of a native chapel at a cost altogether of £6000. When shall we learn to look exclusively to God?"

In another letter Mr. Lowrie makes the following remarks:—

"I received with many thanks, felt if not expressed, your favour enclosing some letters forwarded from St. Helena. Since that I have read various notices of your doings (not many of your sayings) in England, and have learned with painful interest, that you have not derived that benefit from your return which you had been led to anticipate. I sincerely trust, my dear friend, that you will have the continual and precious support of the grace of God in all the time of your feeble health, and that this affliction (comparatively a light one—light compared with what we deserve are all our affiictions) shall be made to work together with all things for your good. I also trust most sincerely that in due time your health may be fully restored, your life long continued, your usefulness and comfort, in the Lord's work (in India if it may be, but wherever the Lord will), long, very long permitted.

"I have observed with thankfulness the success of your effort to interest your community in behalf of those poor people 'out in India.' Your appeal to the Tract Society appears to have accomplished its object, and the completion of your efforts to raise so large a sum for the support of additional missionaries calls for devout thanksgiving from every friend of missions. But I forbear to tell you (indirectly it amounts to telling, does it not?) what I have learned about you, my dear brother, and proceed to what is more easy, but less satisfactory, to tell you something about myself."

While writing to those at a distance he was not unmindful of those near at hand. When pressed by young ladies to write in their albums, he generally communicated something worthy of their remembrance. These short remarks, written upon the spur of the moment, show the state of the mind more than laboured pieces of composition; even as a feather shows the direction of the wind more than a heavier body. To one he says,—

"Do all you possibly can, my dear Miss G., in the service of the blessed Redeemer. He is a good Master; but be especially careful, that what you do, be done from motives which will stand the solemn test of death and judgment. It is deficiency in this particular which excites the keenest pangs in the bosom of him who now addresses you. In order that you may escape this self-reproach, permit me to advise you in the words of infinite wisdom. in all you do, especially for God, 'Let your eye be single.'"

To another he says,—

"I would cordially recommend my dear Miss W. to cultivate every talent that God has given her; doing so is both her duty and her privilege. But I would, at the same time, affectionately urge her to see to it, that it is cultivated from right motives. There is something far above the gratification of one's own feelings, or meeting the wishes of dear connexions, or securing a share of reputation in the world, which might be sought in every action. The great rule of action to the Christian is, whatever you do, do all to the glory of God. Since all proceeds from Him, it is surely just that all should be dedicated to Him. May my dear young friend be enabled to keep this object invariably in view, and then every effort, however humble, will be followed by the Divine blessing to others, and be found to enlarge that reward of grace, which she herself shall receive from the blessed Redeemer, when he cometh to give every one according to his works."

To another he says,—

"'What will become of women and other animals in the future world?' was the inquiry of a respectable and learned Hindoo. It correctly expresses the low estimate which he and his countrymen form of the female character; and which is formed and

manifested in all countries where Christianity does not teach man to regard woman as his companion and friend: in circumstances so superior, and from tender concern for the welfare of your sex in circumstances so wretched, O do all you can for the present and everlasting benefit of the fifty millions of Hindoo females placed by Providence under the authority of Britain in the East."

While engaged on behalf of societies and in a very extensive private correspondence, he contrived also, during his stay in London, to edit "The London Apprentice," which must have cost him considerable labour.

In the midst of the mental excitement occasioned by an intense desire to do good in every possible way, he found the climate of England, particularly the winters, very trying. In the first year, we find him writing to his wife as follows: "I think that, under the Divine blessing, I shall soon be better. Yesterday I caught a cold, and felt my chest sore and my breathing embarrassed, but I am not so desirous of your coming as I was when I wrote in the morning; and I cannot let you leave dear Mary, till you have been with her some time, nor let her go without my seeing her; so I think I shall come and fetch you. Do not be anxious. I need affliction. I feel its benefit already, and bless God for it. It is good to be left without the support of creature enjoyments, that the soul may be led to look up to the Creator—the Saviour—the Friend of his people. Even this retirement, passing almost a day without seeing a person, I know has its important advantages, and with your prayers, will turn to my spiritual good. I feel ashamed and confounded at a review of my past life, and fly with hope to the Refuge of the guilty. O for good evidence of faith in Him, and sweet conformity to his blessed will."

In the second year he writes again: "I must now hasten to a close. I commit you to the guardian care and keeping of our covenant God. I trust that he will direct us. I have no desire, except to return to our adopted country. But I have felt a strong impression for some time that this would not be at present allowed. When I have seen Mr. Elliott, and Dr. Clarke,

we shall have had excellent opinions, and must yield to them if unanimous, under the pursuasion that they direct us to the path of duty. May the Lord sanctify our retirement from public life, as well as bless our past enjoyments. May we be much in prayer, and then we may hope to enjoy much of his presence and blessing. Alas for me that I have enjoyed so little of this holy communion! May the Lord now grant it me for his mercy's sake."

In the same year, in a letter to his friend, he says, "I have neither time nor room to tell you of the trials which a nervous temperament, an unbelieving heart, and a deceitful devil occasion me. I am sometimes very low, and greatly need your prayers. If, as I sometimes hope, these heavy chastisements are designed by a tender Father to bring me nearer to himself, and prepare me for more usefulness on earth, or produce a greater fitness for a world of purity, I shall at last rejoice even in affliction also. O may the power of Christ rest upon me!"

In the same year, July 5th, he writes thus from Malvern to his Calcutta friends: "My last contained an account of our journey to Bristol, Bath, Bradford, Trowbridge, and then, at the earnest request of our worthy friend, Dr. Hoby, of my going to Cambridge and Norwich to meet him. We raised at these two last places £300; but on reaching London to see if the physicians would allow me to sail for India, my health and strength began to sink most remarkably. I had no disease but weakness; yet mind and body seemed at once to fail me, and I felt that reason and life were both in considerable danger. Doctor Ashwell promised to call in Sir James Clark, celebrated for his knowledge of the influence of climate on disease. They met and fully examined me; when they both said a return to a warm climate in my state of health would be preposterous. Premature old age, at least, would be the result, and that I must now seek a cool climate, in Britain to enable my constitution to rally. So soon as I could possibly bear the fatigue of travelling, my beloved wife and myself proceeded to Oxford, where we staid a few days with our dear friends, the Collingwoods, and thence to this elevated and delightful spot. I am decidedly better since leaving London,

and hope, that under God's blessing, (which alone can render means effectual,) I may here be permitted to regain my health and strength, to be hereafter employed for God in India. That I ought to be as quiet as possible now, seems to me to admit of no question, and to the securing of health I now bend my attention as to the performance of a particular duty. I beg your prayers that the trials I have already experienced, as well as those that may still await me, may be sanctified to make me more qualified for usefulness on earth, and for the enjoyment of God's presence in heaven. If I cannot now labour with you, I can, I do pray more ardently than ever for you; and who can tell but that in due time we may yet rejoice together? I would say more on this subject, but I feel that I should be doing wrong in proceeding. The effort is too great to be continued. I should not write so much to-day, but to-morrow the letter must go, or we lose the month."

"Yours, &c.,
"W. H. PEARCE."

In the third year, he thus writes to his friend, Mr. Trevelyan.

"*Denmark Hill, Jan. 22d,* 1839.

"MY DEAR FRIEND,

"Mrs. P. and myself are very sorry that we had not the pleasure of seeing you when last in town, and especially as various circumstances had before prevented our enjoying that gratification.

"We landed in May, 1837, the day of the annual meeting of our Mission, after a very pleasant voyage. My health being still feeble, we went first to Leamington to recruit. In August, being rather better, I was led to commence a subscription for funds to send out additional missionaries to India, which with various intervals of indisposition occupied me till May last year. Providence kindly succeeded the effort; but it was too much for my strength, and we have been obliged in consequence to spend some time at Malvern, and afterwards at Brighton, ere retiring here for the winter. We are now under the hospitable roof of our worthy treasurer, Mr. W. B. Gurney, who, with his three

daughters, does all for our comfort and health which friendship can dictate. I am yet an invalid, and confined to the house under medical advice, being unable to bear exposure to the cold. The affection in my head, however, I am thankful to say, has been entirely removed, and my medical friends give me reason to hope, that in May or June I may return with advantage to India. Should this pleasing prospect be realized, Mrs. P. and myself anticipate being accompanied by four missionary brethren with their wives, in addition to two other couples, who we trust have already reached Bengal, and a third who has proceeded to Ceylon."

In the same year, March 18th, 1839, he writes thus to Calcutta,—"To relieve, at the first glance, the anxiety, which my being too ill when the last monthly letter was dispatched, even to dictate its contents, may have caused in the mind of yourself and my other beloved associates, I have determined to write even a little of this myself. I have indeed great reason for thankfulness on being permitted again to address you. It is a gratification I scarcely dared to hope for some few weeks ago. The fact is, that my general health being very weak, the doctors gave me quinine. This affected my head, and in connexion with several weeks' confinement to my bed-room, with a high temperature, brought on my affection of the head in all its former violence. It became so bad at last, that I durst not think of any thing at all interesting to my feelings. For a few days before the last letter was dispatched, I was in this sad state, but the day it went off I began to improve. I have ever since, with occasional drawbacks, been improving. I now come down stairs all day, and in the two or three hot days we have had, have been able to go out of doors. Thus in wrath God has remembered mercy. Blessed be his name for all his goodness! As the weather becomes warm, I trust that I shall be able to expose myself to it without injury; and as my head is so much better, I am encouraged to hope that during the voyage to India, my chest and general health may be essentially and permanently improved."

At the end of the second and commencement of the last year of his stay in England, as alluded to in the preceding letter, he was very ill indeed, so much so as, once at least, seriously to

think that life was drawing towards a close. On this melancholy occasion Mrs. Pearce took down the following sentences which he uttered when he thought he was about to depart. He said, "Give my best love to Yates. Tell the brethren in Calcutta to be more faithful, to be stedfast, immovable, always abounding in the work of the Lord, for as much as they know their labour is not in vain in the Lord.

His very word of grace is strong,
As that which built the skies:
The voice that rolls the stars along,
Speaks all the promises.

"Tell them they will not find perfection in the new missionaries, but they will find them devoted men of God and the churches."

To Mrs. P. he said, "We have been long united in the same work, and have seen his grace together, and I hope together we shall see his triumphs. God bless thee, my dearest Martha, and keep thee, and lift upon thee the light of his countenance, and give thee peace; live near to God, and you shall receive a crown of joy."

Then for himself he said, "I long to love Christ more, and to be sanctified and blessed by him, and filled with life and peace and joy. Dear Jesus, I choose thee as my Shepherd—blessed Shepherd, purge away the old leaven; show me thy face, and all will be right."

After being brought thus low, he was mercifully restored, and permitted again, for a short season, to enter on the duties and trials of life. On his recovery he received letters of congratulation from several of his friends, who were truly thankful for his preservation, and entertained the hope that he was now preserved for great usefulness. Among the rest, is a letter from the Rev. E. Carey, who had been united in missionary labours with him for ten years in Calcutta, in which are these expressions:—

"I cannot but hope and believe that God will yet raise you up, and strengthen you for future labour. But the essence of all true religion is submission to God, a lively filial recognition of

his authority, in believing, in doing, or in suffering. That you have some blessed measure of this holy principle, I am well assured, and desire to bless God on your behalf. May he yet continue to strengthen you, and to bless you with everlasting consolation and good hope through grace."

During his absence from India, he had heard of the death of his old friend, Mrs. Yates, and he was now called to hear of the death of another, which much affected him. How deeply he felt the removal of his beloved friend Penney, may be seen from several notes which he wrote on the subject. To his wife he writes, "You with myself will be deeply grieved to hear that the brother, who of all others we least expected to be removed, has been taken to his rest—I mean brother Penney. On his birth-day—the anniversary of his arrival in India twenty-two years ago, he was taken ill with cholera, and died. How mysterious are the ways of the Lord! and how entirely dependent we are upon him! Oh, with what humility and self-annihilation should we pursue our plans, since they rest so entirely on the will of Him whom we cannot control, and who giveth no account of *his* matters to any one! At the same time, how anxious should we be to be active and diligent and prayerful, that we may in some measure make up for the loss of others, and be ourselves prepared for our great change, should it come as suddenly as our beloved friend's."

In another letter he says, "I have repeatedly been present with you, imagining your feelings of regret and sorrow, when reading the last epistle I sent you, and when reflecting upon the loss to ourselves and to the Mission which it announced. But I trust you have felt also consoled by the recollection of the superintending care of the great Head of the Church, and the deep and permanent interest which he feels in the progress and success of the great and glorious work in which our dear friend, with ourselves, was engaged. Nothing occurs unknown, unprovided for, by him; all in his hands subserves the interest it may appear to injure. May the Lord pour down on those who remain a double portion of his Spirit,—and while our beloved friend is the gainer, our Mission will sustain no loss.

"I am thankful to inform you that the favourable change in the weather has relieved my throat considerably, and that I hope now it will soon be as well as I can expect in England. It is necessary for us to feel our dependance, that the continuance or return of health may excite gratitude and praise. May the Lord enable us to feel truly thankful for his goodness, and to consecrate ourselves afresh to his service!"

To all his brethren in Calcutta, on the same subject he says,—

"*Birmingham, May 14th*, 1839.

"MY DEARLY BELOVED BRETHREN,—After waiting, with considerable anxiety, a longer time than usual, we received by the late overland despatch letters from brother Yates, brother Thomas, brother Ellis, and Mrs. Lawson, all dated from the 8th to the 11th of February. Deeply affected were we by the unexpected intelligence they conveyed of the death of our beloved brother Penney. Of all our dear associates, he appeared the most likely to live till old age, and yet *he* is cut down the first of all the brethren we left behind! Well, we know *who* has done it! we would therefore adore, submit, and acquiesce in his decision, and earnestly pray, that while he supports, directs, and comforts the mourning widow and fatherless children, he may also provide many more labourers of piety and talent to supply the place, and carry on the labours of the beloved brother he has taken to his rest. We rejoice in the support afforded to our dear friend in the prospect of death, so unexpectedly presented, and that he was enabled to leave behind him a noble testimony to the power of the gospel to support men in nature's extremity. May his dying testimony, as well as living exertions, be followed by an abundant blessing!

"At the anniversary of our Society, held last Thursday week, Mr. Swan read part of brother Yates's letter to me, and gave his testimony to the character and labours of our dear friend. On last Lord's day evening, Dr. Hoby preached an impressive funeral sermon for him from that text, 'Well done, good and faithful servant.' If Mrs. Penney should be yet in India, pray assure her of our tender sympathy with herself and family."

Soon after the death of Mr. Penney, he heard of the death of Mrs. Lawson, on which he remarks,—

"*June 5th*, 1839.

"The death of Mrs. Lawson, so soon after that of our beloved friend Mrs. Yates and Mr. Penney, has much affected us. Three out of the little band which united in 1817 are thus removed, and two of them within only a few months of each other; more than one half of the party are now gone to glory, and three * remain connected with our Mission. It is a solemn recollection, and should excite the few who remain to increased zeal and devotedness."

By this process God was preparing him for future scenes. Personal and relative afflictions are the means most commonly employed to detach the affections from the things of time, and prepare the soul for the glories of eternity. It is not easy to determine whether he suffered more from his personal afflictions, or from the loss and distress of his friends. His mind was so very susceptible of sympathy, that the distress of others became his own, and the death of his beloved friends was realized, in a manner, like his own; hence, from what he suffered in person, and from what he felt on the removal of those he loved as his own life, his trials were of a more than ordinary kind. *He* could, however, recognize in them all the hand of his heavenly Father; and *we* can now trace, how they all worked together for his good—can see plainly that the Lord chasteneth every son whom he receiveth into his favour on earth, and, in a more especial manner, every son whom he receiveth into his glory in heaven.

* *Viz.* himself, wife, and Mr. Yates.

CHAPTER IV.

HIS RETURN TO INDIA AND SUDDEN DEATH.

When Mr. Pearce found that all the objects of his anxious solicitude had been accomplished—that £5000 had been contributed to send ten fresh missionaries to India—that £1000 had been given to aid in the publication of religious books and tracts—that £1000 had been liberally supplied by a generous individual for building a school-room and chapel—and that something also had been done for Native Female Education, he began to think of directing his steps back to the scene of his former labours. He was induced to do this without any further delay, from the conviction that a longer stay in England would contribute nothing to the establishment of his health. The two winters he had passed through, had been so trying to him in his delicate state, that he had reason to fear he should not be able to endure another. He addressed a letter to the Committee, March 6, 1839, requesting measures to be taken for his return to India, stating,—

"I begin to anticipate a gradual return to active engagements. My complaint affects chiefly the chest, to which the cold and variable nature of this climate is so unfavourable, that I can expect but little health or usefulness in England, and if I do not attempt too much mental exertion, and take proper recreation, I shall enjoy better health in India, than in this country. With the same state of health, we should be far more useful in Benga[l]

than in England; and under these circumstances are anxious to proceed to Calcutta the early part of this summer.

"I am of course very desirous that as many missionary brethren as possible should accompany us. Their services are greatly needed; and I hope by attention to them on the voyage, to facilitate their acquisition of the native language.

"We think it very desirable to sail by the first or second week in June, so as to arrive in India at the commencement of the cold weather.

"As it regards the expense of passage, outfit, &c., that for the brethren who accompany us, will of course, be defrayed from the extra fund traised in this country: that for for Mrs. P. and myself, will be met from the proceeds of the publishing department raised in India.

"There are yet several subjects in relation to funds raised in India, which I wish to present to the attention of the Committee: these I hope to lay before them in another communication, as soon as I feel myself a little stronger."

On his leaving India, he was entrusted by his brethren with power to negociate and settle a number of important secular concerns, some of which had been under consideration eighteen or twenty years. Of these, the two principal were the provision to be made for widows and orphans, and the manner of employing any funds that might be raised in India. On the former of these, he had definite instructions to submit to the attention of the Committee. On the latter he was left to form or adopt any plan which should appear to him and the Committee most for the welfare of the Mission. When he wrote the above letter he had settled the first of these questions to the entire satisfaction of the Committee, and of his missionary brethren; and he afterwards brought the other also to a happy conclusion. These things were a source of no small gratification to him, anxious as he was to please all, and to make such arrangements as should be found advantageous to all. It seems singular that for eighteen years before, while the first of these subjects was under discussion and remained unsettled, there should have been no widow requiring support, and that so very soon after it was

settled there should have been two. In this, the brethren in Calcutta, were called to admire the goodness of the Lord, though they have not the least doubt that, in any case, the Committee would have been the friends of the widow and the orphan.

As the time for him to embark with his companions drew near special meetings were held, first in London, and then at Portsea, to commend them all to God in prayer. These meetings had a happy influence upon all parties; but they would have been even more affecting than they were, had our friend, been able with certainty to say—"Ye shall see my face no more." Many accompanied him to the ship. The recollection of the parting scene, and of the self-consecration then made to the service of God, has its influence upon the missionary in making him stedfast and unmoveable, in the prosecution of his great design; and there is perhaps nothing so calculated to make him always abound in the work of the Lord, and to support him under all the privations, disappointments, fatigues, and pains, connected with it, as the consciousness that there are many who wrestle with God in earnest prayer on his behalf.

On the 20th of June, 1839, he went on board the *Plantagenet* at Portsmouth, accompanied by four new missionaries (three of whom had wives) and a number of religious friends. Little can be said respecting his voyage. It was monotonous, as almost all voyages to India are. His health during the passage was somewhat improved, though he never appears to have felt perfectly well. His time was wholly occupied in teaching Bengali, of which he was a perfect master, and in learning Hindustani or Urdu, to which he had not paid particular attention before. By thus getting and imparting what was to fit for usefulness in future, the tedium of the voyage was greatly relieved. Though the passengers were of different denominations, belonging to the Roman Catholic, Episcopalian, and Dissenting Churches, yet nothing unpleasant occurred between them, but a friendly deportment was manifested by all. Mr. Pearce entered into a long conversation with one of the Catholic persuasion, and after a most dispassionate discussion, they came to the conclusion, that they must agree to differ, yet without having any less respect-

for each other as men, and members of society. It appears that two men died on the passage, but with this exception, all arrived at their destination in peace. The following letter was addressed by Mr. Pearce to his brethren in Calcutta, on his arrival at the Sand Heads.

"*Off the Floating Light, Monday, September 24th*, 1839.

"My dear beloved Brethren,—Words fail to describe my conflicting feelings, while privileged to announce the safe arrival thus far of our dear missionary party, Messrs. Tucker, Phillips, and Morgan, with their wives, and Mr. Wenger, together with my dearest Martha and myself, Miss Wright, and Mr. G. Beeby, in the ship *Plantagenet*, Captain Domett. Our passage has been rapid—only ninety days from land. It has also been pleasant; application to useful studies, frequent religious services, much affection among ourselves, and the kind attention of our captain and fellow-passengers, having greatly contributed to alleviate the inconveniences of a sea voyage. My health has decidedly improved since we doubled the Cape; that of our party is good, with the exception of one.

"We long to be among you, to see again your dear faces, and to unite with you in those active services for the good of India, which constitute the happiness of your lives.

"While adverting, with the deepest sorrow, to the affecting void in our circle of beloved friends, so far as enumerated to us by your letter up to March last, I need scarcely allude to the inexpressible anxiety we feel, till informed whether these are the *only* ones we have to deplore. We trust that even at this *early* date, you may have sent us letters to meet us at Kedgeree; but if not, we shall not blame you. We will trust in the goodness of the Lord, and stand prepared for any events in his wise providence, which you may have to communicate when we meet.

"Hoping soon to see your beloved countenances,

"I remain, my dear Brethren,

"Yours most affectionately,

"W. H. PEARCE."

The wishes expressed in this letter were soon gratified, for in the next few days we find the following notices in his memoran-

dum book:—"25th, Just after breakfast we were delighted to receive letters from brother Yates and brother Thomas, together with one from Mr. de Rodt to brother Wenger. Truly thankful to hear the happy intelligence that *all* are well.—27th. Arrived safely once more in Calcutta, through the tender care of our heavenly Father. Proceeded to our former residence the Mission House, where several of our dear missionary friends were waiting to welcome us back again.—28th. Engaged in seeing our dear friends. Drank tea with our dear friend Yates."

A few extracts from a letter written by Mr. Wenger, to which allusion is afterwards made by Mr. Pearce, and another letter written by himself, will enable the reader to form a tolerably accurate idea of his state during the voyage.

"To the Rev. J. Dyer.

"*Ship Plantagenet, off Saugor Island, Sept.* 24, 1839.

"Dear Sir,—Through the kindness of our heavenly Father our voyage is already drawing to a close. We experienced more contrary wind in the Channel than we had to contend with after. * * * But from June 26, till past the Cape Verd Islands, we had a constant succession of favourable breezes and fine weather. * * *

July 29th, we were admonished of the frailty of human life, by the sudden death of one of the soldiers, who whilst ascending from the steerage, fell off the ladder into the hold, which had been opened for the sake of getting provisions, and expired two or three minutes afterwards, having broken his neck in the fall.

"One man, the captain's cook, was taken ill in the second or third week. He lingered on till the end of August, and was regularly visited.

"Early on the 22d we once more saw land, a pleasure which we had not enjoyed since we passed Madeira. The pagoda of Jaggannáth was the first object which presented itself to our view. To see this gigantic temple of the cruel idol as soon as we could discern the shore of India, and to see it on the morning of the Lord's day, could not fail to produce powerful and solemn emotions in our hearts, and to strengthen the desire that

we might arrive in India in the fullness of the blessing of the gospel of Christ.

"Our voyage could hardly have been so rapid, had we not had some boisterous weather, which was as the solemn voice of the Lord, calling upon us to watch and be ready; but at the same time it reminded us, that to the Christian death ought always to appear as the gate through which he enters heaven, and obtains admittance to the mansions which Christ has gone before to prepare for him.

"It is hardly necessary to add, that whenever the weather was rough, or cold, or wet, the effects of it were more or less felt by all. Mr. Pearce's health seems to have been considerably improved by the voyage, especially since we emerged from the cold regions to the south of the Cape.

"The violence of the winds was not so favourable to our occupations as it was to our progress; we had laid down plans of study and usefulness, but we could do much less than we anticipated. We all, however, pursued the study of the Hindustani or the Bengali language with a certain degree of regularity and success. One of our fellow-passengers, G. Morris, Esq., of the Company's civil service, very materially assisted some of us in the acquisition of the former language.

"Our comforts were as numerous as they well could be on board a ship. Regularity, order, and discipline uniformly prevailed; harmony and good feeling reigned among the passengers; and our intercourse with the officers of the ship was rendered very pleasant, by their courtesy and kindness. Captain Domett was evidently anxious to make us as happy as he could. With our brethren of the Church Missionary Society, we felt united by the bond of brotherly love, whilst among ourselves mutual esteem and affection seemed to increase day by day; but the regular recurrence of devotional exercises was by us all considered as one of the very greatest privileges we enjoyed. After breakfast and after tea, all those of us who were well enough, assembled in Mr. Pearce's cabin for worship. Our friends of the Church Missionary Society constantly joined us. Mr. Innes took his turn in conducting *family* worship, as we

used to call it; and the two German brethren were only prevented from doing the same, by their reluctance to pray in a language which they could not use readily.

"On the Lord's day morning, Mr. Innes always read the church service, after which he preached one Sunday, and two of us on the two succeeding Sundays. The evening service was left entirely to our direction. Only four times the weather allowed the service to take place on the quarter-deck, where the soldiers and sailors could attend: every other time we assembled in the cuddy [the dining-room.] A lecture was delivered every Wednesday evening in Mr. Pearce's cabin; and Monday evening, when the weather permitted, a protracted service was devoted to a prayer-meeting.

"Such, dear Sir, is a sketch of our voyage. Those numerous friends who commended us to the protecting kindness of our heavenly Father, will rejoice to find that their intercession was so graciously answered by Him, and feel encouraged to persevere in praying for the coming of the kingdom of Christ.

"The thought that we are so near the scene of our future labours, fills our hearts with mingled feelings of expectation and humiliation: for 'Who is sufficient for these things?' But we trust in him whose grace is sufficient for us."

Under date of the 11th of October, Mr. Pearce writes as follows to the Secretary:—

"My dear Friend and Brother,—In expectation of meeting, in the course of our voyage, with one or more vessels proceeding to Europe, and of being able, by their means, to send letters to our English friends, I had prepared for you a long communication, containing particulars of our pleasant and rapid passage on board the *Plantagenet*. No opportunity of the kind occurring, however, and all further details on this subject being rendered unnecessary by the accompanying letter, prepared at our request, by dear brother Wenger, I hasten to refer to some other particulars which appear to demand attention. * * * * *

"You will imagine the eager anxiety, with which, before entering the Hughly, we welcomed the pilot. We rejoiced to find that the lives of all the European missionaries, whether of our

own, or of other societies, had been mercifully spared; and that, with the exception of my amiable young friend, Ram Krishna, who died triumphantly in Jesus, a few months ago, our native labourers were also all preserved in life, and appeared increasingly promising, as it regarded their future labours. Permitted, at the close of a most harmonious and prosperous voyage, to see all our dear associates land on missionary ground in good health, and to hear of the preservation in life of so many we left behind—informed of the extended usefulness of our beloved brethren and friends of all denominations, and heartily welcomed by them to a share in their labours and success—my dear wife and myself felt that the day of our second landing in Calcutta, was one long to be remembered by us with gratitude and joy.

"A few days after our arrival, a meeting of the brethren was held, in order to assign to each, with reference to his peculiar qualifications and views of duty, some particular sphere of useful labour. The meeting was a very pleasant one, distinguished alike by pious and friendly feeling. * * * *

"I am thankful to inform you, that from all I have yet had an opportunity of noticing, since my return, I am led to conclude, that in almost every department of labour, there has been a very perceptible advance: much to evidence, not only that the agents of the Society have been active and persevering in their efforts, but that the blessing of God has evidently attended them. May the same blessing accompany the exertions of those who are now graciously permitted to unite in their exertions!

"We rejoice to find, by your last letter overland, which reached us two days ago, that the American and Foreign Bible Society have again sent you a noble donation in aid of translations. The amount is urgently required, and will, I am persuaded, be usefully expended."

Shortly afterwards, in a letter to the treasurer of the Society, dated November 9th, Mr. Pearce, after describing the manner in which the labour had been parcelled out among the several members of the missionary body, proceeds to remark:—

"And now, my dear Sir, as regards Calcutta and its neighbourhood, I think you will readily admit that although, through

the liberality of our churches at home, our number of agents is happily augmented, it is by no means in excess of our work. Of brother G. Pearce's return, for some considerable time, there is but little hope. Brother Parsons has left us for Monghyr; and brother Carapiet, through advanced age and infirmities, is becoming every month less competent to active exertion. With translation into several languages, and a distribution of the sacred Scriptures equal to that of the Calcutta Bible Society, with numerous services, in different languages, for the benefit of Europeans, East Indians, Natives, Protestants, Roman Catholics, Hindoos, and Mohammedans; with boarding and day schools, and seminary for young men preparing for the ministry; with printing office and type foundry; with churches and village stations over the river, and at the distance of fifteen, thirty-five, and fifty miles respectively; and with all these operations every year widening in their influence; you will see, I am persuaded, that even with the aid of native agency, we cannot do the work effectively with less European agents than we have, and that every brother employed will have engagements fully equal to his physical and mental energies.

"We are all very anxious to form an efficient station in the upper provinces; and shall therefore hope, while life and health are spared us, to let other brethren whom you may send out proceed in that direction; but we earnestly hope, that if any of us should be removed, you will, without delay, supply the deficiency.

"In reference to Calcutta, its darkest night is past; the day, we are persuaded, is dawning; in the minds of multitudes a slow, but certain change is taking place, which must eventually exhibit itself; and while, in common with our dear brethren of other denominations, we would persevere in humble, prayerful, united, and active exertion for the salvation of this people, we entertain, in common with them, no doubt as to the result. I trust that you and all your dear friends will continue to aid us by your prayers, that, in due time, we may rejoice together in the abundant blessing of our God.

"As it regards the missionary body in general, I am happy to

report that that delightful Christian affection, which has so long distinguished the brethren of different denominations in Calcutta, appears to have suffered no diminution. I have attended two monthly missionary meetings, at which all the brethren of each denomination, whether resident or visitors, who could attend, were present, and manifested the most delightful spirit of friendship and co-operation. May this spirit ever be maintained among us!"

Being welcomed back with joy by all his brethren to the scene of his former labours, Mr. Pearce quickly commenced his operations. For him to remain inactive was impossible, whilst he had any physical power to move. Being sensible, however, that his strength was not equal to what it had been, he wisely determined to circumscribe his labours, and to confine his attention almost entirely to his office and the native church. On the first Lord's day in October he resumed his duties in the native church by preaching, in Bengali, and administering the Lord's Supper, though at the church-meeting held on the Wednesday of the same week, he informed the members, when they invited him to resume the pastoral care over them, that he could not do so fully till the beginning of the year. In about one month Mr. Thomas resigned to him the management of the printing office, and from that time to the end of the year he was engaged in freeing himself from other responsibilities to which he had formerly been liable, that he might give all his energies to the printing of the Scriptures, and to preaching in Bengali. While pastor of the native church, he had formerly been a member of the English church; but feeling that he could no longer discharge the duties belonging to a member, and fearing that his continuing to be one without discharging those duties fully, would be setting a bad example, he felt himself constrained to resign.

His connexion with the Calcutta School Book Society, as financial secretary, was a subject of greater difficulty, and one from which he could not so easily get free. He had, however, some time before his last fatal attack of sickness, found a person to succeed him in the office of secretary.

Being liberated from all extraneous duties, and having all his

time to devote to his church and office, his friends were anticipating great results from his exertions for the next ten years. It did not seem improbable, after being so long accustomed to an Indian climate, that his life might be spared for ten or even fifteen years louger, as he was now only in his 46th year. But before ten months, yea before ten weeks were past, all their hopes were blasted, and they were reminded of the Scripture, which says, "What is your life? It is as a vapour that appeareth but a short time, and vanisheth away." He had been gradually withdrawing from all other engagements, that he might be employed more fully in the work of God; but what he had done as preparatory to the service of God on earth, was overruled by an all-wise Providence, and made preparatory to his service in heaven.

The two last works on which his heart was set, and which he hoped to see completed, were the Bengali Bible, with headings to the chapters, and references and literal renderings at the foot of the page; and a reprint of Martyn's version of the New Testament in Persian; but instead of living to see them finished, he did not live to see the first form of either through the press. The Bengali had been kept waiting for him three years, while he was seeking in his native isle renovated health to engage in it; and when he had returned, with health in some degree restored, and fitted for the work, he was removed before the first sheet had been struck off. Truly may we say, in reference to this event of Divine Providence, "How unsearchable are his judgments, and his ways past finding out!"

Though there was nothing which appeared remarkable at the time, in the last few days of his life, yet they are interesting now, because the last. On the 14th of March, the writer drank tea and spent the evening with him, according to usual custom. For about twenty years, it had been their practice to spend Saturday evening together in reading the Scriptures and prayer, sometimes at the house of one, and sometimes of the other. And certainly there were no hours in their life on which they could look back with greater pleasure than these, and none which gave so high a relish to their friendship, and so deep an attachment

to each other. The seasons that are enjoyed by children who love each other, in the presence of, and most intimate converse with, a beloved father, cannot only never be forgotten, but can never be remembered without exciting sensations of peculiar pleasure. How much greater is the joy experienced by those who love each other with a pure heart fervently, and who pour out their hearts together with holy confidence in the presence of their heavenly Father, when they reflect on the hours spent in this happy employment! On the last of these sacred seasons, the 14th of March, nothing particular occurred, except that at the close of their meeting, they laid down a particular plan for expediting their work in the printing of the Scriptures. Many obstacles and hindrances had been placed in their way, and had been surmounted, and now they hoped they should advance with little interruption in their great undertaking.

March the 15th was the Lord's-day, and this too passed without any thing remarkable. In the morning he attended to his duties in the native chapel as usual. In the afternoon he was engaged in a variety of interesting conversations of a religious nature. In the evening he had renewed his plan of having with him the native preachers and catechists, and of affording them that particular religious instruction which they needed. On this evening, however, something prevented their attending, and being thus at liberty, he went to the English place of worship. So far from supposing that this would be the last time that he would be seen there, his friends all congratulated him upon his improved appearance in health and strength; for he was now recovered from the bilious attack which he had lately experienced.

Monday, March the 16th, the day before his death, was spent in just the manner his friends could have wished, had they known it to have been the last. It was spent in writing to the Society in England, drawing up an appeal to the American and Foreign Bible Society, and conversing with the members of his church. In his appeal, the last thing he wrote, there is one passage truly remarkable. Speaking of his return to India, and of others now engaged with him in missionary labour, he observes, "How long we may all be spared together, or how soon disease and death

may remove the most efficient labourers from the scene of action, is to us quite unknown; but we feel these circumstances to be a solemn call to us, to work while it is called to-day, and to do, with all our might, whatever work God in his providence may seem to put into our hands." Oh what would his feelings have been, could he have certainly foreknown that the very day on which he was dictating these lines, was to be the very last in which they were all to be spared together!

The account we have to give of the last hours of our friend's life is necessarily short, and cannot be better expressed than in the words used at the close of the funeral sermon which was preached on the mournful occasion.

"You will be desirous, however, of hearing something concerning the close of Mr. Pearce's life. Short was the warning which his Lord thought fit to give his devoted servant. On Monday, the 16th, after corresponding with friends in England and America, on things pertaining to the kingdom of God, he was engaged to a late hour in religious conversation with some of the members of his church. The next evening, before that hour arrived, his course was finished, and he had entered into the joy of his Lord. During the intervening night he was attacked by cholera; and as his feeble constitution had been much weakened by recent sickness, he seemed almost immediately to sink beneath the shock. In the forenoon, conscious that his end was approaching, he said to his beloved partner and another dear friend who were giving him some assistance, 'Love one another; live near to God; win souls to Christ.' A Christian friend observing to him, that he had been commended to God, and that all His will would be done, he replied, 'Serve God in your day and generation.' His beloved partner then asked for a parting word; he said, 'Stay in the Mission, and do what good you can; and the peace of our Lord Jesus Christ be with thy spirit for ever. Amen.' As his strength proceeded very rapidly to diminish, his most intimate Christian brother asked him, if he thought the disorder would terminate his earthly career. He said, there could be no doubt of it. He then asked him, if he felt peaceful in the prospect. He replied, 'Peaceful,

but not joyful—peaceful, but not joyful.' His friend asked him, why he was not joyful in the prospect of entering into glory? He said, 'Why, I thought there was something more for me to do for the good of India, before departing.' His friend rejoined, 'God has work for his people in another world besides this.' He replied by nodding, and seeming to whisper, 'Very trŭe.' At this point the doctor came in, and looking at him, said, 'I hope, Mr. Pearce, you feel happy.' He replied, holding him by the hand, 'Doctor, I have a good hope through grace.' A little after, another friend came in, and after quoting some consolatory passages of Scripture, to which he responded by occasionally raising his hand, asked him how he felt. He replied, 'I hope in Christ, I hope in Christ.' His friend quoted, 'Unto you that believe, He is precious.' He answered, 'I know him to be so—infinitely.' Perceiving that all would soon be over, his friend said, 'You are going to your Lord and Master.' He instantly replied, 'A most unworthy servant.' These were nearly the last words he spoke audibly. The powerful medicines he had taken, seemed to confuse his mind, and impair his utterance. There was one incident, however, which occurred soon afterwards, which some who were present will not soon forget. Being raised suddenly in bed, to relieve the oppression on his chest, his eye fell on one who stood at the foot of his bed, who had been born and reared in all the delusions of Mohammedanism, but who had for many years proved, through the grace of God, a very consistent and devoted Christian. A heavenly smile broke over the wan face of the sufferer, which was instantly responded to by the converted Musalmán Soojataalli, in the true spirit of our text, 'Bhay kario ná, bhay kario ná; Prabhu nikate dáráitechhen!'—'*Fear not, fear not; the Lord is standing by thee!*' The dying saint nodded his assent, and deeply were all around affected with the spectacle of one in the garb and mien of an Oriental, and in a strange tongue, helping to soothe the death-bed of a British Christian with the sublime consolations of the word of God. After this, Mr. Pearce seemed gradually to sink into insensibility, and about nine o'clock the scene was closed."

Thus, within twenty-four hours, was one of the most active animated bodies changed into a lifeless corpse. How plain the lesson which we read from this fact, and how solemn the emphasis with which it is sounded in our ears—"Take heed, watch and pray; for ye know not when the hour is!" He was not unprepared for the event; he had contemplated it both at a distance and near, as we learn by a quotation from one of his letters, written in the early part of his life; and by one of the last sermons that he preached.

"Often do I think, with you, 'The Lord is engaged on our side—why then should we fear?' Of all the consolations of the gospel, the willingness of Christ to save sinners, and the immutability of Divine love to its object, constitute the most stable foundation of our hopes. Yes; were the love of Jesus at all dependent on the worthiness of its objects, I should despair; but the promise, 'Whosoever cometh unto me, I will in no wise cast out,' so encourages my application for mercy,—and the declaration, 'I will never leave thee nor forsake thee,' so assures me of the continuance of his grace, that to despair would be folly as well as guilt, and would itself constitute the sin of unbelief.

"These reflections, trite and plain as they are, frequently constitute the basis of my confidence, when with a heart oppressed with a view of its carnality and ingratitude, I venture to approach the mercy-seat, and there plead for mercy through the merit of the Redeemer. And I feel well assured, that in the hour of death they will constitute the support of the trembling spirit. May these sentiments more and more influence our conduct through life, and form the stable support of our souls in that hour when every earthly hope and enjoyment is vanishing!"

The funeral was attended by a vast concourse of ministerial and other friends—and by almost every convalescent missionary in the city. The deep feeling manifested by all parties, showed how much he had been respected while living, and how evidently he was sorrowed for in death. The scene at the grave was very affecting. There were gathered around the last sleeping-place of this good man, the converted Hindu, Musalman, Armenian,

Portuguese, Eurasian, and European, lay and clerical, of all the different shades of opinion in the Christian church, all gathered together to pay the last mark of respect to departed worth; a faint type of that morning when the same grave shall be opened, and all the just shall stand around the throne of Christ, with their differences healed, united in heart and soul, to pay all homage, not to man, however excellent, but to that blessed Lord who hath redeemed them by his own precious blood. But—

> Why should we mourn departed friends,
> Or start at Death's alarms?

For him to die was gain. What a blessed change! What a reception must his happy spirit have experienced on its arrival at the heavenly Canaan! To meet with his devoted parents, and Lawson, and Chamberlain, and Penney, and other friends endeared to him by a host of most sacred associations, and with many of whom he could say, "Behold me and the children thou hast given me!"

On Lord's day, the 29th of March, two funeral sermons were preached in Calcutta, on account of Mr. Pearce's death: one in the morning, at the chapel in Intally, to the native church, in Bengali, by Mr. Yates, from Hebrews xi. 4, "He being dead yet speaketh"; and the other in the evening, at the Dharamtala chapel, in English, by Mr. Tucker, from Revelation i. 17, 18. The attendance on the occasion was such as to evince how well he was known, and how much he was beloved.

His sudden death produced a strong sensation in the city where he had so long lived and laboured, and this led to the expression of deep regret for his loss, and high commendation of his worth in several of the public prints.

At a public meeting of the Calcutta School Book Society, Sir Edward Ryan, the chief-justice, proposed,

"That this meeting desire to express their unfeigned sorrow for the loss they have sustained in the death of their Financial Secretary, the Rev. W. H. Pearce, to whose varied talents and unwearied efforts, the Society was indebted for much of its success."

Then taking a review of his various services, he proceeded,—

"I can say, that during the whole of the long period, a more zealous, active, and tried friend of education, upon enlarged and liberal principles, could not be found. Not one moment did he deviate from the rules of this institution; devoutly pious as he was, he never swerved from them, and always opposed any violation of them. This was the reason why so much has been effected in gaining and retaining those native friends who have been able to give us assistance. By his firmness and discretion, he for nearly twenty-three years, carried out the principles for which the Society was founded, and to which it owes every thing. This is no common praise to bestow on any individual, but it is the highest to one placed in his circumstances. Mr. Pearce had a wonderful capacity for softening down the antipathies of men of opposite sentiments. I have seen on several occasions, how, while firm to his own principles, he has succeeded in bringing opponents to an agreement. I never saw a man maintain his argument with such suavity of temper; his faculty in this was most extraordinary. As to his missionary and religious character, I shall not now speak; others more able, will in all likelihood, speak fully on that head. I only speak of him as connected with this institution, and in this light, I must say, that his equal in varied talent and constant activity, we can scarcely hope to find again."

The resolution was seconded by the Honourable W. Wilberforce Bird, member of Council, in a speech containing further encomiums.

CONCLUSION.

THE leading features of Mr. Pearce's character might be expressed in one sentence—he lived not for himself, but for society, for the church of God, and for the heathen. It is more than probable that the majority of those who read these observations, will be led to draw comparisons between the father and his son: the points of resemblance are numerous and striking.

His *person* was slender, his stature a little under the middle size, his eyes blue, and his hair brown. "His figure, to a superficial observer, would at first sight convey nothing very interesting; but, on close inspection, his countenance would be acknowledged to be a faithful index to his soul. Calm, placid, and full of animation, his eyes beaming with benignity, and his whole appearance expressive of the interest he felt, both in his subject and those he addressed. His imagination was vivid, and his judgment clear. He relished the elegances of science, and felt alive to the most refined sentiments; yet these were things on account of which he does not appear to have valued himself; they were rather his amusement than his employment."

As a *man of business* he had few equals. He was remarkable alike for the depth of his knowledge and the agreeableness of his manners. He combined intelligence with amiableness, and never failed to give satisfaction and pleasure to all who had business to transact with him. His address was easy, insinuating, and pleasing. He was prepared to enter into conversation with men of all classes, and in all circumstances, and could render himself agreeable in any society in which he might be placed. He was very punctual in all its engagements, and

incessant in his application—a living exhibition of the passage, "not slothful in business, fervent in spirit, serving the Lord."

He was eminent for his *liberality* of sentiment. He was a lover of all good men, and did not suffer their differences of opinion on minor points to lessen his affection for them as Christians. When he saw in them the mind that was in Christ Jesus, he saw all that was necessary to command his esteem, and secure his affection. We may observe again, that there was another kind of liberality in which he was not deficient. He had been taught from his youth so to husband his supplies, as to be able to contribute a part of them, to relieve the necessities of others. The following is a resolution which he formed at the beginning of his Christian course when at Oxford, viz., "to devote one-third of my earnings to the service of God, and the good of mankind; always taking care to do my work of charity as privately as possible."

In his *public spirit*, he not only kept pace with the age in which he lived, but was amongst the first of those who had devoted their lives to the improvement and happiness of the ignorant and destitute in India.

His house was open to missionaries of all denominations that chose to make it their asylum for a season; and seldom was he, for any length of time, without one or more families beneath his hospitable roof.

While appearing to great advantage in all the relations and offices of life, Mr. Pearce often feared, when he came to investigate the motives of action in the sight of an infinitely holy God, as expressed in his own confession:—

"My great sin, like that of all mankind, is *selfishness*, a dreadful and wicked desire of my own happiness to the neglect of God's glory and the salvation of men. But the chief way in which I find this cursed principle working in my soul, is a love of human approbation, and insatiable desire after the good opinion of the public, and especially of my religious friends. And here I see the goodness of Him who formed me what I am, with *moderate* talents, suited rather to be useful than showy. Had I been born with the public talents of many whom I know,

I certainly had been ruined. But God, who knows my mental constitution, has given me such talents, and placed me in such circumstances, that while I may be very useful, I cannot *shine* very resplendently. Oh the goodness and grace of God!"

The methods which he adopted to cure his defects are worthy of remark. An especial one was, to set down distinctly all the good qualities of his friends for his own humiliation and imitation. He might have fixed on their faults and failings as the things particularly to be avoided; but casting the mantle of love over these, he fixed only on their excellences. Thus he learned to esteem others better than himself, and if there was any virtue or any thing praiseworthy in them, to think of that and try to make it his own. This may be learned from the following remark: "Though seldom tempted to pride, or an overweening conceit of my own attainments or abilities, I sometimes feel this wicked spirit also. In order to check it, therefore, I have thought of the various things in which all my acquaintance are my superiors, and I have put them down for reference. (Here follows a list of his friends, together with the various qualities for which he admired them; after which he adds) O Lord! I blush that I am so below these in their MORAL virtues, and I resolve, in thy presence, that I will aim at being like them, as far as in these they follow Christ, the perfect pattern of imitation to all Christians. O Lord! purify my motives, and make me feel in some degree fitted, by the indwelling influence of thy Holy Spirit, whose presence I most humbly and fervently implore, for the solemn and all-important work in which I am engaged. Forbid it, Lord, that having invited others to the gospel feast, I should be cast out, because I have not on a wedding garment! O forbid it, that having preached to others, I myself should be a cast-away!" By means like the above, he became, during the last years of his life, indifferent to the applause of the world, and regarded the good opinion of the church only in a subordinate degree. The desire to commend himself to Christ rose superior to every other consideration.

He was not satisfied, however, with merely attempting to

correct what he felt to be wrong, by the virtues of others; he made strenuous efforts to *advance in the Divine life.* He wrote—"I think I can trace a gradually increasing interest in religious concerns, a deeper conviction of my own guilt, and a greater delight in my Redeemer as my friend and portion." He had times when he read the Scriptures *critically,* and times when he read them *devotionally*—when he read them to ascertain their true meaning, and when he read them to feel their power and influence on his own heart. In both these cases he sought the assistance of the Holy Spirit, to enlighten his mind, and apply the truth with power.

Though he sometimes experienced painful moments in strict self-examination, and was sometimes dejected by the estimate he formed of his spiritual state, yet it is not to be supposed that the general tone of his religious experience was gloomy: very far from it. He was a *happy* Christian; and very few men ever enjoyed more pleasure in religion than he did. Its doctrines, its duties, its privileges, and its prospects, all yielded delight to his soul, and occasionally to such a degree that it might be called a "joy unspeakable and full of glory."

We shall conclude our remarks on his character in the words of Mr. Fuller, which may be as truly applied now to the son, as they were, when written, to the father; "By the grace of God he was what he was; and to the honour of Divine grace, and not for the glory of a sinful worm, be it recorded. Like all other men, he was the subject of a depraved nature. He felt it and lamented it, and longed to depart, that he might be free from it; but certainly we have never seen a character, taking him altogether, 'whose excellences were so many and so uniform, and whose imperfections were so few.'"

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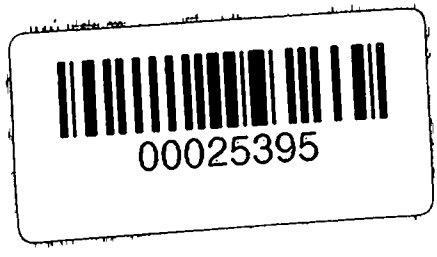
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